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REVIEW.

An account of Memorials presented to Congress, during its last session, by numerous friends of their country and its institutions, praying that the Mails may not be transported, nor Post-Offices kept open, on the Sabbath. New-York, May, 1829.

(Concluded.)

After the introductory remarks of the writer, presented in our last, the pamphlet proceeds with a list of places from which memorials were received, embracing almost every part of the Union. Then follow extracts of memorials, illustrative of their character and design, arranged under distinct heads. More than half of the pamphlet is devoted to this object. The extracts, though very short, are greatly multiplied, and highly characteristic; so that a child may see that from the hundred different pens employed in writing them, there can be no possibility of misunderstanding their general design. The heads under which these are arranged are the following, viz: "The right of petitioning, and the reasons for it; the relief desired; great interests at stake; the Sabbath a divine institution; supposed convenience does not abrogate a law of God; the people of the United States do not wish to lose the good influences of the Sabbath; the Sabbath recognised by all the public bodies in our country, by every department of the government, except the post-office, and by the state laws; the general government has not the constitutional power to authorise a violation of the Sabbath; motive of gratitude; the Sabbath necessary to civil liberty and national prosperity; the Sabbath a great blessing, and its loss an incalculable evil; the Sabbath a temporal benefit; the practice complained of injurious to morals; the evil complained of alarming; a disregard of the Sabbath a public offence, and an inroad to crimes; the present regulations a hardship, as it respects postmasters, mail carriers, &c.; the evil spreads far beyond the persons employed in the post-office department; inconvenience of the mail resting on the Sabbath is but small; the example of government pernicious."

The mere enunciation of such heads as these, must show that there is great propriety of character in the memorials; and the extracts under each head, varying as they do in general from about four to more than twenty, give equal evidence of great unanimity of purpose among the memorialists. And lest the charge of a *mere* religious interest should be instituted, the writer next presents us with a list of distinguished names, from the secular occupations in life, embracing nearly five pages, closely printed in fine type; from which it appears, that governors, lieut. governors, secretaries of state, judges of the courts, lawyers, cashiers of banks, merchants, &c. &c. are among the late petitioners. And, finally, to show that the whole has not been the effort of "one or two leading denominations of Christians," a list of distinguished clerical names is subjoined, embracing various denominations.

Thus the demonstration is at once obvious, complete and satisfactory. A child may understand it, and feel its force; and the most prejudiced mind may here find all that it could ask.

It is our intention, hereafter, to copy some of the abstracts of the petitions; but in the mean time, we will close this article with the following spirited concluding remarks of the writer:—

CONCLUDING OBSERVATIONS.

From what has appeared in the preceding pages, it must be manifest to every candid mind, that the petitions to Congress, in relation to the transportation and opening of the mail on the Sabbath, did not originate in any transient feeling, nor in any narrow, or local, or personal views; but that they were the result of much reflection, and a solemn conviction of duty, in regard to a subject, which is deemed by the petitioners to be vitally important to their country and to individuals—to the present generation and to posterity. It is plain, therefore, that the purpose of the petitioners cannot be relinquished, and that no suitable means of attaining it should be neglected.

The reasons which they assign are of the gravest character, resting on a sense of obligation to obey an express command of God; a full persuasion that a disregard of this command will bring down upon our land the displeasure of heaven; a deliberate opinion, that the Sabbath is one of the most glorious proofs of the divine beneficence; that it is eminently calculated to make communities, wherever it is properly observed, virtuous, prosperous and happy; that the loss of this institution would be a calamity so awful, as that any well grounded apprehension of it might reasonably excite the most gloomy forebodings; that the present regulations of the post-office tend strongly toward the abolition of the Sabbath; that they are, therefore, in the highest sense, adverse to the public good; that, as the preservation of moral integrity, or a sense of responsibility to God, extensively among the people, is confessedly essential to the continuance of a republican government, every enlightened patriot, as well as every true Christian, must cherish the institutions of religion, as the great means of perpetuating our free government; that the laws of the several states are disregraded, and the religious privileges of the people invaded, by the present regulations of the post-office; and that the inconvenience of having the mails at rest and the post-offices closed on the Sabbath, is very small, compared with the great and alarming evils of a contrary course.

All these topics, and many others of a kindred nature, are urged by the petitioners with great sincerity and earnestness. Tho' some misapprehension may have existed, as to the motives and the design of the petitioners, no candid man, who peruses the foregoing pages, can doubt, whether the motives assigned are not the true and operative motives, and the only motives generally entertained by the numerous writers, as well as by the signers, of the memorials. This being admitted, no statesman of enlarged and comprehensive views can deny, that the subject of these memorials is as well worthy of solemn consideration, as any subject which has ever been presented to the assembled representatives of the nation.

It has been asserted, that all the petitions proceeded from one pen; a striking instance of the carelessness with which assertions are frequently made, by persons who know nothing about the subject on which they write. The preceding quotations are made from about *ninety original petitions;* and there were, in fact, considerably more than a hundred petitions of this character; all uniting in the same request, and speaking in the voice of conscientious and reflecting citizens, from Vermont to Alabama, and from Maine to the banks of the Mississippi. Besides the petitions, many letters were written, in corroboration of them, to the Postmaster-General, and to members of Congress. The fact, that God, in his providence, brought forth so loud an expression of public sentiment, is hailed with joy by numerous friends of their country and of mankind. It is acknowledged with tears in the closet, and around the domestic altar, and is recognised as a blessed token that the LORD OF THE SABBATH will not give up this holy day to desecration and contempt.

The only objections which have appeared to weigh in the minds of considerate men, against granting the prayer of the memorialists, are these two; viz. that the delivery of letters on the Sabbath is promotive of *commercial prosperity;* and that the transportation of the mail, especially on the great roads, is necessary to prevent the *sending of expresses* on the Sabbath, by which that day would be violated, and advantage would be taken of recent commercial intelligence, in such a manner as to injure the honest merchant.

By a little attention it may be seen, that the importance of these objections is vastly over-rated.

As to the *first*, the petition of merchants of Baltimore, (which was written, as the compiler has reason to believe, by one of the most intelligent, experienced and honourable merchants in the United States, and which is expressed with great candour and good sense), regards the inconveniences which would result from the regulations prayed for, as being "*very inconsiderable.*"

Again, the example of London is better than a volume of arguments. Some of the most active merchants of that metropolis have declared it to be a *great relief*, to have one day in seven, on which the laborious and exhausting process of reading and answering letters is necessarily intermitted.

As to the *second objection*, it has been strangely magnified for want of attention to facts. How often is intelligence received, which would warrant the expense of sending expresses? Will any considerate merchant say, that, for the last ten years, intelligence of this kind has been received fourteen times a year, on an average? The compiler does not believe it has been received seven times a year. But take fourteen as the number. As intelligence of this kind is not more likely to arrive on or near the Sabbath, than on or near any other day, the probability is, that there would be no inducement to send expresses on more than two Sabbaths in a year, on an average. Shall the mails be carried in every part of the Union, *fifty two Sabbaths* in the year, as the only expedient to prevent expresses being sent, on a *few* great roads, *two Sabbaths* in a year?

Again, expresses may easily be sent, as the mails now go, *every day in the year*, so as frequently to anticipate the mail, in all our great cities, from ten hours to fifty hours, according to the distance of the cities from each other; and yet how seldom are expresses sent. If important commercial intelligence should reach New-York, on Monday, 4 o'clock, P. M., it might easily be sent to Boston, so as to arrive from twenty to twenty-four hours before the steam-boat mail, which would leave New-York on Tuesday afternoon, and twenty-six or twenty-seven hours before the land mail of Tuesday morning. The same intelligence might be sent to Philadelphia, so as to anticipate the steam-boat and land mail more than twelve hours, giving to the New-York speculator all the business hours of Tuesday, for the practice of his skill, in the markets of Philadelphia. He might, of course, greatly distance the mail at Baltimore, and onward to the south-west.

Intelligence is very apt to arrive at New-York from abroad, in the morning, or in the forenoon. In all these cases, the mail might be distanced in every direction; and this may be done every day in the year. Yet, how very seldom are expresses sent?

This subject might be set in a still stronger light, by an examination of more particulars; but the limits of these pages do not allow it.

In conclusion, the people of the United States have it in their power to secure their religious freedom, their civil institutions, and their national prosperity, to themselves and to future ages, if they will sanctify the Sabbath, and thus enjoy all its benign, restraining, and enlightening influences; but if they unwisely disregard the voice of experience and the voice of God, it may be said of them, by the SUPREME LAWGIVER, as it was said of the Jewish commonwealth: *But if ye will not hearken unto me to hallow* THE SABBATH DAY, *and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.*

COMMUNICATIONS.

For the Western Recorder.

"THE FEARFUL."—Rev. xxi, 8.

Mr. Editor—As I was reading the passage here alluded to, the other day, a single thought struck me with much force. It is not, you perceive, merely the "unbelieving, the abominable," &c. but the "*fearful*," who shall fail of heaven. Here those who sin through timidity, and those who are presumptuous transgressors, are classed together. The Lord hath spoken it, and he will doubtless bring it to pass.

The christian life is a life of warfare. *Without* are perils, and *within* are fears. The Christian is in this sense to be a soldier of the cross. He has to deny himself, to resist temptation, to "fight manfully the good fight of faith," to "lay hold of shield and buckler," to "put on the whole armour of God;" and "having done all, to stand," to stand with his "loins girt about" him. This is not the business of supererogation—the overplus of christian duties—the superabundance of christian faithfulness and zeal. Nothing like it. It is implied in the very condition of salvation. It is not a dead faith, a fruitless penitence, a time-serving species of attachment to the cause of Christ, that will insure heaven. It is to "him that overcometh," and to him alone, that the waters of life will be opened in the paradise above.

Christians have not only to fight, but to fight *manfully;* to fight with spiritual, and not with carnal weapons. They are to be "good soldiers;" and the fightings, let it be remembered, are *without*, as well as *within*. Many suppose that the fighting is all internal, or nearly so—all in reference to keeping their own hearts and consciences void of offence; while the ungodly around them are suffered to remain in perfect quietness, as they glide along in the paths of destruction. But this is a great mistake. The christian soldier has something to do with those who are *without*. Who ever heard of a soldier that had nobody to fight with but himself, and his own immediate enemies? Such a soldier would be unworthy of the service. He would receive correction; and if an officer he would be cashiered. Fighting only in reference to one's own self! It is absolutely inconsistent with the very idea of a soldier. No, sir. He that declines the spiritual warfare in reference to those that are without, is either slothful or timid; and the timid and slothful, as well as the "fearful and unbelieving," are among those who shall not inherit.

I have here alluded to several familiar passages of scripture, just as they occurred to me, in illustration of the passage before us; that we might the more readily characterise "the fearful," who will be excluded from heaven. And how evident is it, that those who decline the christian warfare, are the very individuals intended? The fearful? Those who entertain *fear merely*, are not the ones intended. It is those who are unduly influenced by it. In a certain sense we are commanded to fear. "Be not high-minded, but fear." "Let us fear, lest any of us should seem to come short," &c. At the same time, in reference to the conflict, our faith must be true and unwavering, and our actions must be regulated accordingly.

Now, Mr. Editor, what is the state of Christians around you? Is moral courage exhibited among them? I do not ask for *carnal* courage—for *earthly* soldiership.—But I ask, and let me ask with emphasis, whether there is not now, even in the ranks of those who were formerly courageous, a fearfulness which leads to lamentable—yes, to shameful abandonment? The question belongs to individuals—not to a collective being, called the community or the christian public. Christian reader, let me propose it to you. Are you among the ranks of the "fearful?" No excuses. Where are you? What are you doing? These are the questions. Are you bringing nothing to pass? Or if fighting, have you put on the required weapons? If you say no; then be admonished, I beseech you, not to add a single explanation or apology or extenuation; but arise—even though you should be single handed—arise; put on the armour. Do this, and leave the consequences. These are in the hands of the Lord.

Your's, EZEKIEL.

* * *

Little sins unrepented of are great sins.

For the Western Recorder.

THE CONTRAST.

Mr. Editor—In the town of ——, in the county of ——, a minister of the gospel was recently obliged to leave the people of his charge, on the ground of their inability to give him even a scanty subsistence for his family. True, the population of the town was not numerous, being, according to the last census, a little short of eight hundred. Possibly the present number may be one thousand. Here, then, are one thousand souls, without the regular administration of the gospel, and for no other reason than inability to raise a small stipend for the support of a minister. Passing through the town, a short time since, I found, also, that the amount expended for the support of common schools, during the past year, was only about $341.

Now, a large proportion of the inhabitants of this town are farmers, such as *are esteemed* sober and industrious. Yet they have within their limits four retailers of ardent spirits, from whom they have purchased, within the last year, TWO THOUSAND FOUR HUNDRED GALLONS, at an average cost of a little more than forty-two cents per gallon, amounting to $1020. In addition to this, a considerable portion of the inhabitants have procured their supply of strong drink from an adjacent town; whence, probably, at least 600 gallons more have been procured; making an aggregate of THREE THOUSAND GALLONS, at an expense of ONE THOUSAND TWO HUNDRED AND SEVENTY-FIVE DOLLARS! In this computation, no account is made of the waste of time, and other contingencies, invariably attendant upon the use of spirits. Neither shall I attempt to compute the wretchedness consequent to the degradation of the body, the shame and mortification attending the forfeiture of character, or the amount of misery incurred in the loss of the soul! But, as a mere matter of political economy, only let this sum be converted to purposes of benevolence; let it be applied for the education of children and the support of the gospel, and the moral aspect of the place, to say nothing of religion, would be entirely revolutionised.

The great difficulty in the way of such reform, is ignorance of *facts*, which have a local influence. Men, well informed in other things, are negligent in examining this subject. Yet the facts are at hand; and the results are the most obvious. If the amount of spirits consumed in each town, could be ascertained, and laid before the inhabitants, carrying facts to their very doors, they would see, they would feel, and they would *act*.

The inhabitants of the town above mentioned are far from affording a solitary example. The inhabitants of many other towns exhibit a most culpable apathy, in relation to the true interests of themselves, and their children, by this criminal indulgence in the use of strong drink.

Let facts then be sought out, and brought to the very doors and firesides of these *occasional* tasters of the bottle, until a blaze of light shall pour upon the eyeballs of the dreamers of peace; and let the terrors of the divine law break upon their ears, until, startled from their slumbers, they arise to action. Give them no peace so far as facts are concerned, till they will learn not to prize ardent spirits more than the advantages of the gospel. Your's, &c.

VOX OCCIDENTE.

From the Connecticut Mirror.

THE INDIANS.

The talk of the President of the United States, to his *red children*, and the address of Mr. Secretary Eaton to the Cherokee delegation, indicate a new system of measures towards the aborigines of our country, and a policy the reverse of that which has heretofore been pursued by our government. Unfortunately for the savage, he has ever been the sufferer, from the march of civilisation. As the white population increased in our country, that of the Indians has diminished; the tribes that once inhabited these lands, and roamed in savage independence through the forests, have gradually receded before the step of the white man, or disappeared under the influence of his temptations, until scarcely a vestige remains, of the thousands who were once lords of the soil, and exercised here the rights of sovereign and independent nations. The disappearance of the Indians before the white population, although it may be considered as an acknowledgment of the superiority of a civilised to a savage life, was at an early period, viewed as a misfortune incident to the latter, and efforts were made by our ancestors to arrest its progress, and mitigate its evils.—Missionaries were sent among them, who should teach them the arts of civilised life, substitute the certainty of an agricultural, for the hazardous and contingent success of a predatory existence, and point them the path to heaven. Treaties were made with them, which acknowledged their right of soil; and the territory which is now converted into the abodes of civilisation and refinement, was purchased of them or obtained with their consent. After the adoption of the constitution of the United States, the duty of negotiating with the Indians devolved on the government, and has ever since remained with it. The Indian tribes were considered as distinct and independent.—Treaties were made with them, by which the boundaries of their territories were admitted and regulated, and by which their sovereignty within those limits was distinctly recognised and acknowledged. The government went farther; it adopted a system of measures for teaching them the arts of civilised life, for making them a stationary and agricultural people, and for establishing them as a civilised nation, within the limits secured by treaty. While many of the numerous tribes who once inhabited the country, have even under this system of policy disappeared, some have hitherto shared a different fate; and have encouraged their friends to hope that a remnant of the aborigines of America might yet be saved, and rescued from ignorance and barbarism. The Creek and Cherokee Indians, particularly, have made rapid advances in civilisation. Under the beneficent policy which our government has adopted toward them, they have exchanged a wandering for a stationary life; have substituted agriculture for the chase, and have adopted those modes of subsistence which the example of the whites taught them to prefer to their own. Many of them are the owners of horses, sheep, cattle and goats. Cotton is cultivated among them to a considerable extent, and exported by some of them in boats to New-Orleans. Villages have sprung up in different parts of the Cherokee nation, which are in a flourishing condition. Cotton and woollen cloths are manufactured by them; the mechanic arts have been already introduced to some extent, and the whole nation not only shows marks of improvement and prosperity, but proves conclusively what has heretofore been doubted, that the Indian character may be tamed, and the Indian himself civilised and enlightened. Up to the present time a uniform system of policy and good faith has been preserved by our government towards them; a policy which had in view a sacred regard to treaties, and an earnest and benevolent wish to ameliorate the condition of the Indians, and to extend to them the comforts and blessings of civilisation. This disposition is manifested by treaties which have been made with the different tribes; by the acts of Congress appropriating monies for their civilisation; and by the speeches which have been made to them by different Presidents. Mr. Madison, in a talk to them in 1822, urged them to follow the example of the white people, and to adopt their mode of obtaining subsistence. In this talk he says, "I have a further advice to give my red children. You see how the country of the eighteen fires is filled with people. They increase like the corn they put into the ground. They all have good houses to shelter them from all weathers, good clothes suitable to all seasons; and as for food, of all sorts, you see they have enough and to spare. No man, woman or child, ever perishes with hunger. It is in your power to be like them. The ground that feeds one lodge by hunting, would feed a great band by the plough and hoe. The Great Spirit has given you, like your white brethren, good heads to contrive, and strong arms and active bodies; use them like your brethren of the eighteen fires, and like them your little sparks will grow into great fires. You will be well fed, dwell in good houses, and enjoy the happiness, for which you, like them, were created.—These are the words of your father to his children. The Great Spirit, who is the father of us all, approves them. Let them pass through the ear into the heart. Carry them home to your people; and as long as you remember your visit to the father of the eighteen fires, remember these are his last and best words to you!"

But the "straight and good talk" of the new President is couched in different language, and is apparently an intimation of a distinct and opposite policy from that which has hitherto prevailed. After demanding the surrender of certain Indians who had been concerned in the murder of a white person, the President goes on to point out the dangers to which the Indians are exposed by their proximity to the whites. "Where you are," says he, "you and my white children are too near each other to live in harmony and peace. Your game is destroyed, and many of your people will not work and till the earth. Beyond the great river Mississippi, where a part of your nation has gone, your father has provided a country large enough for all of you, and he advises you to remove to it. In that country your father, the President, now promises to protect you, to feed you, and to shield you from all encroachment. Where you now live, your white brothers have *always* claimed the land." And again, "My children, listen. My white children in Alabama have extended their law over your country. If you remain in it you must be subject to their law." The letter of Mr. Secretary Eaton goes still further. It not only defends the claims of Georgia to the Indian lands, but expressly refuses on the part of the government to interfere in behalf of the Cherokees. Considering themselves aggrieved by the attempt to extend the jurisdiction of Georgia over their lands, the Cherokees had appealed to the general government for assistance and protection. The refusal of the government to comply with this request, is founded on the facts, that during the revolutionary war, the Cherokees were the allies of Great-Britain, a power which claimed entire sovereignty within the limits of the old thirteen United States; that by the treaty of 1783, the right of sovereignty within those limits was ceded to the United States; and that the Cherokee lands are within those limits, and consequently were included in the cession. The occupation of the soil subsequently, by the Indians, in the opinion of the Secretary, furnishes proof of nothing more than the *permission* of this government that they might occupy the territory; it is not "a circumstance whence now to deny to those states the exercise of original sovereignty." In noticing the treaties which have at different times been made with them, Mr. Eaton considers them as securing to the Indians merely the right of occupying the soil, without conferring any right to the exercise of sovereignty. The hostility of Georgia is attributed to an attempt on the part of the Cherokees to organise a government of their own; and they are told by way of consolation, that this has been the cause why the state of Georgia has departed from the *forbearance* which she has so long practised.—The conclusion of this letter, like that of the "talk," is, that the Indians must retire beyond the Mississippi, or be subject to the laws of the state. They are no longer to be protected as they have been; they must abandon their homes, and their improvements, and settle in the land which has been provided for them, or they have nothing to hope for from the government of the United States. We deny the construction which Mr. Eaton puts upon the treaties with the Cherokees. Instead of being confined to a bare permission to occupy the soil, they expressly recognise the right of the Indians to the exercise of sovereignty within the boundaries. The treaty of Hopewell, made in 1783, not only marked out the boundaries allotted for the Indian hunting grounds, but also provided, "that if a citizen of the United States attempted to settle on these lands, he might be punished by the Indians, according to their own laws." In 1791, another treaty was concluded between the United States and the Cherokees, by which the boundary line was fixed, and all the lands not ceded, were solemnly guaranteed to the Cherokee nation. It was further provided, that all citizens settling on the Cherokee land, should forfeit the protection of the United States; and that any citizen of the United States committing any offence within the Cherokee territory, should be punished as if the same had been committed "within the jurisdiction of the state, or district, to which he may belong, against a citizen thereof." By another treaty, in 1798, after a further cession of territory, the U. States agreed to continue the guarantee of the remainder of their country FOREVER. Subsequent treaties, as recently as 1819, expressly confirmed the old treaties. And yet the Secretary declares that these treaties merely confirm the right of using the soil, and fix the limits of their hunting grounds; and that the United States have no power to interfere to prevent their expulsion by the state. Our new rulers have discovered that the Indians are too near the white population, and that the only remedy for the evil is to drive them from the soil which has been secured to them FOREVER, and compel them to accept a new territory under a new guarantee, which is also to last *forever*, and which will be broken as soon as the cupidity or convenience of the white men may render it necessary. Under these different treaties the Indians have made rapid progress toward civilisation, and have escaped the annihilation which threatened to exterminate their race. If they submit to this new outrage on their rights, they too must follow in the footsteps of their brethren; their confidence in the good faith and integrity of our government being destroyed, every incentive to exertion will be destroyed with it, and they too will descend to the tomb; the remnants of their race will be scattered abroad, and history will only record of them that the Cherokees once existed.—And yet we do not see how they can avoid submission. Persecuted and harrassed by Georgia, and denied the protection of the general government, they have no alternative; they must either yield to the storm and bend before the blast; or, if they dare oppose it, they must meet the destiny of the red man, and die. To us it seems that the guarantee given them by the general government, is about to be withdrawn, and that the faith of the United States, which has been pledged for their protection, is about to be placed with the thousand promises which have been made by the white men to the Indian, and made but to deceive and betray him to his ruin.

* * *

From the Vermont Chronicle.

A PRAYER MEETING.

We had been in the habit of meeting every Saturday night, for the purpose of spending an hour or two in prayer, and had frequently felt refreshed, and in some degree prepared for the solemnities of the approaching Sabbath. The Saturday evening preceding the one of which I am about to speak, was uncommonly solemn; being, as we believe, the period at which this glorious work commenced. Several instances of deep, and as we hope, effectual conviction, occurred on that evening; and during the week which ensued, were followed by several others.

But it became a very general remark of those with whom I conversed, that, "next Saturday evening we shall have a solemn meeting." I saw that the expectations of many were likely to prove a serious injury to the meeting; and endeavoured, by every means in my power, to make *them* see it.—Those who go to a social prayer-meeting, with the views and feelings of Naaman, the Syrian, will be likely to have, like him, a sorry meeting, and go away as they came, unhealed.

The night came, however, and many were seen collecting at the place appointed. It was something later than usual when I arrived; and for this reason the people appeared anxious to have the meeting opened. I read, as I was accustomed to do, a short passage of scripture. We sang then a few verses, and kneeled before God in prayer. I can distinctly recollect feeling throughout the whole prayer *an inexpressible anguish.* The term, anxiety, will do but little towards expressing my feelings. I felt as if the Lord was not there; and that our hopes of a refreshing from the presence of the Most High were about to be blasted. There was more of a feeling of *agony*, at this thought, than I have any recollection of every having had before.

As soon as we had risen from our prayer, I observed a man pass me into the other room; as that into which he first entered was full. He had never been in the habit, I believe, of meeting with us, on that evening; but had been for a year and something more, a very constant attendant on the Sabbath. His religious principles, as far as any one knew them, were those of the Universalist; though he had discovered some fears that his scheme, notwithstanding its great extent, would lose him; particularly about a year before. As he passed me, I recollect being somewhat startled at seeing him there; and I believe I gazed at him for a moment, without thinking what I was doing, till afterwards, when I could recollect that I had been endeavouring to discover, if possible, whether any thing like seriousness could be seen in his countenance. There was another thought, also, which I remember having as he passed me; and it is one I have thought much of since. While looking at him, I recollect thinking as he passed me—well, I thought of you this morning. Among those who were around me, men of influence, who had as yet stood unmoved by the truth of God's word, and appeared determined to die as they were, I had classed this man; and when I had inquired within my heart—will this man, will that man come? I had made the inquiry respecting him: And will not Mr. M—— come now? As he passed me, I thought of that, and then he was out of my mind entirely, as he took his seat in a part of the room out of my sight, till a circumstance occurred which bought him fresh into recollection again; a circumstance of which I shall hereafter speak.

Our manner of conducting our social prayer meetings has been, for a person who felt willing to lead in our entreaties, to rise, make a few, a *very* few remarks, perhaps say something of a particular passage of scripture, &c. and then go forward in a a short prayer. My practice has been, almost invariably, to open the meeting myself. I did so here, as above remarked; and immediately after the man, of whom I have been speaking, had passed me, I rose with the same *anguish*, (for I felt as if the Spirit of God had departed), to make a few remarks; made them, and sat down. After this a brother rose, said a few words, rather expressive of feelings like my own, and he sat down. My pains were now almost insupportable. I had feared that the expectations of people had been raised so high, as to render it pretty clear that *this* meeting would be the end of our revival; and now methought my fears were about to be realised. No one stirred; all was silent. O, my God, thought I, if I had wings, I would leave this ill-fated earth, this wretched corner of thy vineyard, and go where thou art. No one as yet appeared willing to make a prayer; and I feared to *call* on any one, lest he should reply, as some stupid professors do: "O, I am so cold, I don't think it would be best for me; people would not be edified. I would rather join with some other." Here we sat; I presume not a great while, however, though it seemed an age to me. We finally made out to sing a few lines; and then again all was silent.

One thing here did very much trouble me indeed. There were few, if any signs of uneasiness among the people present. If, thought I, I could see *them* uneasy, and apparently sensible that the presence of God is yet wanting, I could feel more at ease. But every one sat as in time past, apparently perfectly at rest.

The time for our meeting was already half expired; and we always aim to close at nine. I now called on a young man who sat near to me, who for the week then passed had been very anxious for himself, to rise and tell the assembly what were his feelings and determinations. He arose, spoke for some time, with much feeling, and sat down. We had then a short prayer, and this was followed by some few, warm, and awfully solemn remarks from a brother who belonged to the methodist church in this place, who had come in to worship God with us. He spoke with great feeling; particularly when he come to extend his invitations to a near relation who was present; tho' without naming her. O, it seemed as if the walls of the house stood ready to groan in agony, if in her heart she should say, "No." Before he had finished his entreaties, there was plainly discernible some feeling. When he had finished, and we kneeled down to pray, the silence of both rooms was inexpressible; and when we rose, it was unbroken, except by the half suppressed sigh, which was becoming rather frequent.

Here our attention was suddenly arrested by a man standing up in rather a dark corner of the room, apparently making the attempt to speak. Some broken, incoherent expressions were rather shaken out of his mouth, than spoken; for he appeared literally to be shaken from head to foot. All listened with the deepest attention in both rooms, to learn if possible by his voice who it was. No sooner was the following sentence pronounced:—"What do you think, my friends, to see such a wretch as I am, rise to speak here?" than it was known who it was, and he sunk, unable to utter another sentence. There followed almost instantly a stillness like that which reigns among the dead. But it was soon to be broken. It appeared as if every one had refrained from weeping aloud, till that moment, and was unable to refrain longer. In an instant, almost every eye was filled, and most of the assembly were weeping aloud. There was, however, very lttle noise. Every one appeared anxious not to interrupt the order of God's worship; and seemed to say within himself—"Verily, God is here; and *I*, what a sinner *I am*!" We then kneeled in prayer, and I believe that some for the first time in all their life prayed. After we had risen, the man, whose case we have once or twice touched, rose again. He could with difficulty speak a little. But he could not weep. He stood pale and trembling, asked the prayers of those who *could* pray, and sat down. A few remarks were made, and the meeting was closed. I went to him, and gave him my hand; he stood speechless and motionless as a statue; he could not weep; but he still looked pale. It was, I believe, some time before he found relief; he has given very good evidence of having been born of God, ever since. He is only one among 40 or 50, for whom we hope; and who we believe will one day stand at the right hand of God.

T. M. HOPKINS.

Wallingford, Vt. May 15, 1829.

TEMPERANCE.

From the Journal of Humanity.

DRUNKARDS MAY BE REFORMED.

The following facts were stated to me, when in Concord, N. H. on the 3d inst. by ministers of the gospel, in whose congregations the events related took place, and who are personally acquainted with the truth of them.

Rev. Mr. L—— stated, that in his vicinity, a blacksmith addicted to intemperance, had a son residing in Boston, who, some time before, sent him the National Philanthropist. The father read it carefully from week to week. For a time, no impression was made on him; but after having read the paper six months, he desisted entirely from drinking spirit, and bids fair to continue a sober and reformed man.

Rev. Mr. B—— stated, that a gentleman, now about thirty years of age, and filling a station of great responsibility, was, a few years ago, so far gone in drunkenness, as to become *intoxicated at the funeral of his wife!* He was led to make attempts at reformation, and succeeded, and is now an able and useful officer in a public institution, and beloved for his piety.

Rev. Mr. G——, of L——, stated, that 16 years ago, a member of the church of which he is pastor, was excommunicated on account of drunkenness. At that time, he was the owner of a valuable farm, and was one of the principal inhabitants of the town. After his expulsion from the church, he abandoned himself, unrestrained, to intoxication, open profaneness and impiety. His estate was soon wasted, and he sunk down to poverty and infamy; and no one regarded him in any other light than an apostate reprobate, abhorred of God and abhorred of all men. In this manner fourteen years passed away. On the morning of the first of January, 1827, as he awoke from sleep, this inquiry was suggested to his mind:—"Shall I live to see the end of this new year? Perhaps not. What if I should die? Am I prepared? Oh no." He left his bed, and went to his chest and searched for his bill of excommunication, and when he found it he read it. The solemn warnings which it contained, and its awful rebukes, pierced his heart. He had provided, the day before, *two quarts of rum, to keep new-year on*, and he now resolved not to taste a drop of it. Through the merciful help of God, he was enabled to abide by his resolution. From that day to the present he has appeared to be a reformed man and a reclaimed backslider. After a trial of about two years, he was restored to the fellowship and communion of the church. He is now 70 years old.

Rev. Mr. D——, of L——, Mass. informed me, that by the means of thorough discipline, a number, five or six, if I do not misremember, of the members of the church, had been reclaimed from intemperate habits within the last two years. N. HEWIT.

A MISCALCULATION.

A gentleman of wealth, and high standing in society, was applied to a year or two ago, to aid in the promotion of temperance. He treated the applicant with much dignified condescension, and, as is common in such cases, regarded the matter as something that concerned only the *lower* classes of society, towards whom he felt very benevolently disposed, but had little faith in the success of any measures for their reformation; besides, the calls on his purse were so numerous, that it really was not in his power to do any thing at present. It would have been uncivil in the applicant to have intimated that temperance needed to be preached in the halls of the luxurious and the wealthy. He modestly took his leave. The calls upon the purse of the man of wealth were indeed numerous and frequent. The education of his only son and heir, and his proper initiation into the pleasures and amusements of a young gentleman of fortune, could not be otherwise than expensive. But all these expenses were cheerfully defrayed as *necessary;* while the *luxury* of promoting *temperance* could not possibly be *indulged.* Now mark the result. That only son and heir, is at this moment a confirmed sot, and his distressed father has discovered his mistake, when it is too late to amend it. Yet he now puts forth a helping hand in the cause of temperance, anxious, if possible, to save others from the evils he has experienced, and to do his duty for the future, though he cannot atone for the past.—*Phil. & Inv.*

INTELLIGENCE.

CHRISTIANITY IN CALCUTTA.

From the pen of a Missionary.

Thirty years ago, there was scarcely a Christian, or any sign of christianity, in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels. The Sabbath is also begining to be reverenced among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended. Missionary efforts are in much better repute than formerly; and wickedness, that would formerly stalk the streets with the utmost effrontery, is now, in a manner, oblged to hide its head. The number of heathen converts are so many, and of that kind, as greatly to encourage the hearts of missionaries. The wonder, I conceive, ought not to be that *so few* are converted, as that *so many* become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian; in consequence of which his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years.—There is another individual, who has just come to the missionaries for protection. Some few months ago he signified to his relations, that he intended to become a Christain; in consequence of this he was seized by them, and has been kept in close confinement, till a few days ago, he contrived to make his escape.

There is now in Calcutta a great spirit for hearing the gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our connexion, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Panchoo, (who is a most excellent native preacher), when he has collected a large congregation in the open air, who have listened with great apparent attention & interest. It gives me the greatest pleasure to state, that so far as I have been able to observe, the missionaries of all denominations, here, seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom.—*Christian Sentinel.*

From the Philadelphian.

SYRIA.

A communication from Mr. Goodell contains the following paragraph, exhibiting the true cause of opposition to protestant doctrines in Syria; and illustrating and verifying the declaration that "the carnal mind is enmity against God, and is not subject to his law, neither indeed can be:"—

"I think I have remarked elsewhere, that it is serious piety which offends men in Syria more than any thing else. It is holiness against which all the powers that be have put themselves in such formidable array. I could name individuals in Syria, who not only reject all the doctrines of the church, that are of human invention, but even trample on all divine institutions; who deny the inspiration of the scriptures, attend upon no church, are not known to offer a prayer, and make a mock of all religion. But these individuals appear to meet with a cordial reception from bishops and princes, priests and people; and even the intemperance, profaneness, and other vices, of which some of them are guilty, appear to present no obstacle to such a reception; and in too many instances, it is to be feared, are a recommendation. The good Papists of Syria do not seem to have any fears of what they call heresy, provided it be attended with infidelity and immorality. It is a heresy which is united with *a cordial belief and obedience of the holy scriptures, and with the fear and love of God*, which they dread and oppose. In other words, if a man simply rejects, on conscientious grounds, the traditions of the church, he is a heretic, is worse than a Turk, is avoided as the plague, and deserves to be burned. But if, with the traditions of the church, he rejects also the oracles of God, and denies all revealed religion, his society is rather courted than shunned, even by the highest dignitaries of the church; and this, too, although to his heresy and infidelity he superadd immorality."

Mr. G. also relates the following account of a scene of bloodshed and murder, which occurred in an Armenian convent, among a company of professedly devoted monks, who had assembled for their usual daily morning worship. "The ignorance and sin," says Mr. G. "that prevail among the clergy, and especially in the convents, seem almost to surpass those of Sodom:"—

"One morning they commenced their daily task of devotion, as usual, at a very early hour; but immediately began censuring each other's manner of reading, and finally came to blows. The lamps, according to custom, were instantly removed, that they might not be broken and the oil spilt upon the books; and the monks were allowed to complete this prelude to their devotions in the dark.—When all was quiet, and the lamps again introduced, it was discovered that twelve of the monks had been killed. The murderers found they had lost much time in the quarrel, and without waiting to wash the blood from their hands, or to wipe the sweat from their brows, immediately began reading or chanting, in the most hurried manner—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night," &c. When they had thus devoutly finished their prayers, they carried their companions out and buried them. The next day, one of their number being in a village not far distant, some of the people asked after the welfare of the convent. He answered, "All well;" and after a little pause and a shrug of the shoulders, added, "Yesterday a little misunderstanding arose among the brethren, in consequence of which twelve of them were 'received up' to God; but it is a trifle, not worth mentioning."

Amid the desolations of Syria, the missionaries of the American board have not discovered a *single individual*, who, previous to the commencement of their labours, "appeared to be ashamed to lie and profane the name and sabbaths of the Most High." "There is none that seeketh after God."

BOOK OF JASHER.

An account was, some months since, given in the papers, of a discovery of the book of Jasher. We have no where seen so full an account of the circumstances connected with the discovery, as are found in the following article from a late number of the New Monthly Magazine:—

Curious Literary Discovery.—The following is a singular discovery, said to be a translation from the original Hebrew manuscript of the book of Jasher, referred to as a work of credit and reputation in the holy scriptures, first in Joshua x, 13; and again, 2 Sam. i, 18. This book was kept as a memorial of the great events which have happened from the beginning of time, especially to the family and descendants of Abraham, by the kings of Judah. After the Babylonish captivity, it fell into the possession of the Persian kings, and was preserved with great care in the city of Gazna; from whence a translation was procured by the great Alcuin, who flourished in the 8th century, at the cost of several bars of gold, presented to those who had the custody of it. He brought this translation to his own country, having employed, with his companions, seven years in a pilgrimage, three of which were spent in Gazna, in order to his obtaining this important and interesting work. After his return to England, he was made Abbot of Canterbury, and having lived in the highest honour, died in the year 804, leaving this with other manuscripts to his friend, a clergyman in Yorkshire. It appears to have been preserved with religious care for many centuries, until about one hundred years since, it fell into the hands of a gentleman, who certifies, that on its cover was the following testimony of our great reformer, Wickliffe: "I have read the book of Jasher twice over, and I much approve of it as a piece of great antiquity and curiosity; but I cannot consent that it should be made a part of the canon of scripture." (Signed, "WICKLIFFE.") This gentleman, who conceals his name, communicated it to a noble lord, who appears to have been high in office, when a rumour prevailed of a new translation of the bible. His lordship's opinion of it was, that it should be published, as a work of great sincerity, plainness and truth; and further his lordship added, "It is my opinion the book of Jasher ought to have been printed in the holy bible, before the book of Joshua." From that period this invaluable work has lain concealed, until by an accident, it fell into the hands of the present possessor, who purposes to publish it in a way worthy its excellence for truth, antiquity, and evident originality.

RELIGION IN WALES.

Few persons in this country, we believe, (says the New-York Observer), are aware of the progress which the gospel has made among all denominations of Christians in the principality of Wales, during the last fifty years. The Rev. D. Peter, theological tutor of the academy at Carmarthen, in a letter recently published in London, says that the number of ministers and chapels in Wales has doubled within half a century, and that the number of professing Christians of all denominations has increased more than threefold during that period. The general opinion is that upwards of 3,000 souls have been added to the churches of Christ in South-Wales, *within the last year*; and there is at the present time in every part of that country, a desire for the further outpouring of the Spirit. Union monthly prayer-meetings are held in many places, and are numerously attended. Speaking of the character of the revivals, Mr. P. says:—"Much, perhaps, of what we see and hear of those religious meetings where the revivals prevail, may be the effect of enthusiasm. Yet when we consider the moral change that is so visible in the temper and conduct of those who wer before notoriously wicked, and the religious awe which pervades all ranks in the towns, villages and neighbourhoods where the revivals appear, we are compelled to acknowledge that the hand of the Lord is present, and that these revivals in South Wales are the effects of the outpouring of the Holy Spirit."

GENERAL ASSOCIATION OF MASSACHUSETTS.

The annual meeting of this body, as we learn from the Boston Recorder, took place at Andover on the 23d ult. Dr. Fay, of Charlestown, was moderator. Among those who preached, were Rev. Mr. Yale, of New-Hartford—Rev. Dr. Coxe, of New-York, and Rev Mr. Goff, of Millbury, Mass. The latter preached the association sermon. "The speaker, being such an one as Paul the aged, warned his junior brethren against an accommodating spirit, and told them he had already observed, with sorrow, a strong tendency to deviation from the plain messages of the gospel." A sermon was also delivered by Dr. Beecher, from Jer. vi, 16.—Prayer-meetings were also held, and a communion season was enjoyed, when the lower part of the large meeting-house was nearly filled.

A resolution was passed, in favour of taking up contributions on the 4th of July, for the Colonisation Society.

"The delegates from the General Assembly having been instructed not to vote in this meeting, the Association, on report of the committee of conference, voted to waive the right of their delegates to vote in the General Assembly."

From the reports on the state of religion in the individual Associations, we should infer that religion was very low. (See revival head.)

Ceylon.—Mr. Spaulding, of Manepy, on the island of Ceylon, says in his journal, as published in the Herald:—

"Almost two years past away, after going to Manepy, before any one gave evidence of a change of heart. In 1823, one was admitted to the church; in 1824, another; in 1825, three adults, and seven lads belonging to the boarding school; and during the same year an old man died while a candidate for admission to the church. Since that time nine have been added to the little flock, the last of whom was my Tamul teacher. The number of native children who have received baptism during our residence here is fifteen."

Paris Missionary Society—This rising Society is sending out three missionaries to the Hottentots of the Cape of Good Hope, under the friendly superintendence of Dr. Philip.—They will be stationed at a village twenty-five miles from Cape-Town, which is inhabited by the descendants of French fugitives, after the revocation of the edict of Nantz, to instruct the Hottentot slaves.—*Ch. Obs.*

The Sabbath.—The following has been circulated among the most respectable inn-keepers in Green county, N. Y.; and subscribed by most of those to whom it was presented, with entire cheerfulness:—

"We the undersigned inn keepers on travelled roads, being requested to state our views on Sabbath-journeying, as our occupations must give us peculiar advantages for witnessing the tendency of this practice, are constrained to say, that we consider travelling on the Sabbath to be not only a profanation of the day, but such a profanation as tends very extensively to disturb its sacred rest; and especially to prevent a proper attention to its appropriate duties in our families, and in the families of all who are engaged in the same employment with us. If an expression of our sentiments and wishes on this subject, is calculated to have the least influence on the public mind, we are free to say, that in our view it is desirable that the practice of travelling on the Lord's day, whether for business or pleasure, were wholly laid aside. And we would add, that we should prefer entertaining at a reduced price, such as were disposed to put up at our houses over the Sabbath, (conforming themselves to the laws of the same), to receiving a full price of those, who, by means of coming and going, render it most impracticable for us and our families to attend with regularity on the public and private services on this consecrated day."

Unfair Bargains.—More scandals have occurred in the christian church, from dishonourable pecuniary transactions, than from any other source. Instances of drunkenness, dishonesty, and imposition are seldom, compared with those of an artful, disposing, dishonest way of conducting business. The world is a dangerous and successful foe to grace; and though every church member professes himself to be thro' faith a conqueror, how many by their overreaching, ungenerous conduct, prove that they are yet enslaved by this sordid enemy. Some there are who betray their Master for a less sum than that which Judas set upon his blood; for a tithe of thirty pieces of silver, will be guilty of an action, which they must know, at the time, will provoke the severest invective and bitterest sarcasm against all religion.—*Beecher.*

Washington City.—The last report of the Washington City Bible Society states, that, in the year 1827, four hundred and seventy-five families were found, within the limits of the city, destitute of the scriptures. As many as were willing to receive them were immediately supplied. The next survey was made in 1828; when four hundred and seventy-six families were discovered to be destitute, and forty-four families without the bounds of the city, and east of Rock creek. Of these, 288 have been supplied; 39 refused to receive them; and 148 families were unable to *read!!!* In Georgetown, out of 126 destitute families, only 89 were willing to receive the word of life.—*Philad.*

An Effect of good Example.—The pastor of the Rutgers-street church, in this city, suggested to the members of that church, the propriety of imitating the *example* of the *females* of the bible house, in relation to the glorious effort of the American Bible Society, to supply the destitute of the United States with the bible, in two years. He also requested any who might be willing to follow the example, to send in their free-will offering—stating that nothing would be expected from such as belonged to the bible and tract houses, who had already contributed to the same object, nor from those whose circumstances would render it inconvenient; and hoped that those more able would supply their "lack of service," so as to raise an amount of *seventy five cents*, for each professor of religion in the church. The result of the suggestion is, that the members of Rutgers-street church have already sent in *five hundred and eighty dollars and forty cents!* Let every church go and do likewise, in imitation of the same example, and there will be no lack.—*N. Y. Observer.*

Ulster County.—The reformed Dutch churches of Rochester and Clove, Ulster county, have recently raised two hundred dollars, to supply the destitute of their town and vicinity with the word of God, on the following plan: A benevolent individual agreed to give ten dollars, provided nineteen others in the congregations would do the same. The number of subscribers was soon obtained, and the congregations have since been explored by their pastor, and the families destitute, to the number of 182, have been supplied with a copy of the bible, chiefly gratuitously.—*ib.*

Princeton Theological Seminary.—From the seventeenth annual report of this institution, presented to the general assembly at their late session, it appears the highest number of students in the seminary during the past year, was 120, and that the number now in connexion is 107. The report announces the endowment of a scholarship in the seminary, by Roswell L. Colt, of Baltimore.

Episcopal Theological School of Virginia.—The trustees of this seminary, in their late report state, that within the last two years, about nineteen thousand dollars have been added to their former subscription, more than eleven thousand dollars of which have been paid and applied to the purchase of a farm, to the erection of buildings, and to other purposes of the institution. What has been subscribed is still, however, far from sufficient to place the institution on a sure and respectable foundation.

Great Question.—The Trumpet of Saturday contains the following *puzzler*.

"Why do we read nothing in the bible of an endless Hell? The word *eternal* occurs in the bible many times, but never in connexion with the word Hell. Will some of those people who say so much about an *endless Hell*, please to answer this question?"

Improving on this profound argument, we will follow it to its result. Why do we read nothing of an endless heaven? The word *eternal* occurs in the scriptures many times, but never in connexion with the word Heaven. Will some of those people who say so much about an *endless Heaven*, please to answer this question? *Anti-Universalist.*

Tracts.—When a minister speaks to an ungodly man on the great concerns of his soul, poh, says, he, it is not worth while to mind HIM, *it is his business.* When a layman appeals to his conscience, and sets before him the realities of eternity, immediately he waxes warm, and exclaims, Sir, I won't mind YOU, *for it is none of your business!* It is the excellency of tracts that they are neither clergymen nor laymen; and yet they are the most faithful and unflinching of all monitors; they enforce the most cutting truths without fear or favour.—*Dr. Cox at the Tract Anniversary.*

An agent of the American Tract Society in Kentucky, acknowledges the receipt of $100, from the cabin passengers of the George Washington, contributed by them at the close of public worship on Sabbath morning, 31st of May, for the purpose of furnishing the steam-boats on the Mississippi with the bound volumes and the unbound tracts, published by the American Tract Society.—*N. Y. Obs.*

Rev. Robert Baird, of New-Jersey, has been appointed General Agent of the American Sunday School Union, in place of Rev. Mr. Boyd, resigned.

The amount of donations to the A. B. C. F. Missions, acknowledged in the Herald for July, is $7.906 90, besides legacies, clothing, &c.

HOME MISSIONS.

The friends of home missions should keep their eyes steadily fixed upon the waste places that yet remain to be occupied. There are many of these in every part of the country. It depends, under God, on the liberality & the prayers of the churches, to say how long the great work shall be delayed. The enemies of the cross of Christ in these places make no delay. They are strongly occupying the field. Their work never lingers. Let it go on successfully a little longer, and, humanly speaking, it will be completed. Vice, irreligion, and infidelity, are now, doubtless, in full bloom. Let them once fairly ripen, and the harvest is theirs.—This thought should induce us to make sacrifices for the cause, and to do it speedily.

At the late meeting of the Connecticut Association, Mr. Ellis, a missionary from Illinois, was present, to state the wants of that portion of the Union, and the encouragements for immediate effort. The soil is rich and productive, and the country fast filling up with enterprising emigrants. In addressing the Association, says the Conn. Observer—

"He concluded by saying, that he earnestly hoped they would be remembered by their brethren in the more favoured parts of the land; and if you, he says, will assist us at this crisis, when the character, habits and opinions of that people may to a great extent be formed according to the precepts and spirit of christianity, so that we may partake of those privileges which you have long enjoyed as the fruit of the benevolent plan of the early settlers of New-England, and in establishing and cherishing your inestimable institutions, then we will zealously commence the work of cultivating the desolate regions that lie between us. From the banks of the Mississippi we will pursue our work eastward, until we meet you who come from the Atlantic states, where we may rejoice together, in beholding the fields of spiritual death in our own country become as the garden of the Lord."

Dr. Wylie was also present to plead the cause of Indiana:—

"On his way from Cincinnati the Doctor called at a village to spend the Sabbath. The day was rainy, but the place of worship was crowded. The clergyman then appointed a third meeting, at another village six miles distant. Said the Doctor to the clergyman, "You had better not appoint another meeting: It is very rainy." "Never fear," was the reply, "you will have hearers." On arriving at the place, Dr. Wylie observed that he could not get into the house, because of the crowd; and he stood upon the threshold of the door and preached. Within an area of forty miles this clergyman had eight stations, at each of which he preached to equally numerous audiences. "How many such stations are there in the state?" asked the Doctor. "Between thirty and forty," was the reply.

"This account is proof irresistible that labourers are greatly needed in that section of the land; and that the fields are already white to the harvest."

One encouraging fact, by the by, was mentioned by Mr. Ellis. A few young men, he believed seven in number, now members of Yale College, had agreed to devote themselves to the service of the ministry in Illinois; and had undertaken to obtain $10,000 in aid of the interests of religion and literature in that state. Individuals in other places have also in view this interesting field of labour.

REVIVALS.

State of Religion in Massachusetts.—From the report on the state of religion in the several Associations, the substance of which is given in the Boston Recorder, the following particulars are derived:—

Berkshire reports no revivals the past year. *Franklin*—no general revivals; though select schools in Buckland and Heath were favoured with a pleasing attention last winter; when the former reckoned about thirty converts, and the latter twelve or fifteen. The system of *mutual instruction*, also, in the holy scriptures, is adopted among the adults of some congregations, with good prospects. *Hampshire Central* reports no general revival, except that at South-Hadley canal, [formerly mentioned in our columns], the fruits of which are forty-one added to the church. In *Hampden* no revivals are reported, though there are recent hopeful appearances in the towns of Hopefield and Southbridge. *Brookfield.*—The churches in Hardwick, Barre, and South-Brookfield, in breaking the cords of error, have been wonderfully sustained. The first has an able congregation in connexion with it, and it has almost completed a spacious house of worship. The other two have completed their house, and are gradually gaining strength. The east society in Ware has enjoyed a season of special revival, and about seventy appear to be born again. A society has been formed in this Association, for the mutual assistance of the churches. *Worcester Central.*—A season of refreshing has been enjoyed at Oxford, and twenty-four added to the church. In the first church in Worcester, (not reported last year). a work of grace commenced in 1827, and did not cease till a few months ago. It was a gradual work, and about eighty have been added to the communion. One of the subjects is now preparing for the ministry. *Harmony.*—Upton, South Mendon and Grafton were mentioned, as having enjoyed the effusions of the Spirit. In Grafton, twenty-five or thirty are hopefully subjects of grace. The revival in Upton commenced in September, by a blessing on a conference of churches which met there. More than a hundred persons have obtained hope in Christ. *Andover.*—The lab urs of Mr. Beckwith, at Lowell, have been suspended by ill health. The work which commenced in Woburn, January, 1827, continues even to this time. The additions to the church in 1828, were sixty-two, more than three fourths of them by profession. More than 300 have been added in all, besides the additions to the baptist church; and the congregational church now consists of about 500. In that society, the Sabbath schools have 311 pupils; and 500 persons are under bible class instruction. There are about fifty enquirers, many of whom belong to the academy. *Barnstable.*—Falmouth, Harwich and Truro, have had seasons of revival. The first was in progress when the General Association met there a year ago; since which about fifty have been added to the church. The work in Harwich commenced near the close of 1828, under the preaching of a missionary, and nine have made profession. About the same time a revival commenced in Truro, which still continues. Seventy souls are reported as the fruits of it. Within two years, the religious society in Truro has been raised from the dead. A new house of worship has been raised; and there is an audience of seven hundred persons, where formerly thirty or forty was the ordinary number.

Delaware County, Ohio.—Extracts of a letter from the Rev. A. Jenks, published in the Cincinnati Pandect:—

"A revival of religion to any considerable extent, had never been enjoyed in this region; and not only did the novelty of such a work attract notice, but the power with which it commenced and progressed, called hundreds to the places where meetings were appointed. It was affecting to behold the work as it progressed, and contemplate the blessed fruits of it as they continually appeared during several weeks. In one instance, a worthy elder in the church, and the partner of his cares, were seen rejoicing over all their children, seven in number, who were brought into the fold of Christ; and if it be taken into the account, that two daughters-in-law and a son-in-law are to be added to the number, who can fail to conclude their joy must have been full.

"From Kingston, the revival spread into other places, and the south part of Berkshire, the west part of Sunbury, the north part of Genoa, and a considerable portion of Blendon, in Franklin county, have shared more or less in this merciful outpouring of the Spirit. In the latter place there has been a powerful, though not very extensive work. In Washington there has been a gracious revival. I could mention others, but have not room. After the revival had ceased in the north part of Berlin, and the other places mentioned, the Lord, in mercy, visited the south half of this township, and the north part of Orange, which adjoins it. Here there has been a wonderful display of the power of divine grace. I believe that in this place alone, not less than a hundred have been hopefully born again.

"Here there was a Universalist Society, which has been shaken to its foundation; and many have abandoned the doctrine, and are the subjects of the work. If there is one among their former number whose faith has not been shaken, it is unknown to me. There is reason to believe, that in Berlin, Kingston, Berkshire, Sunbury, Genoa, and Orange, not less than 300 have been savingly renewed after God. In the Berkshire and Kingston congregation, 92 have been added to the church, and as many more have joined the methodist and baptist churches."

Middlefield, Otsego County, N. Y.—A letter from Elder Swain, to the editor of the Baptist Register, dated the 6th ult. mentions a revival, as having been for a considerable time in progress at this place. Among the converts, thirty-four had been received and baptised, and were going on their way rejoicing.

WESTERN RECORDER.

UTICA: JULY 14, 1829.

Something Wanting.—The Albany Christian Register gives as follows, the substance of a more detailed notice, which is circulating widely through the public journals:—

"A meeting has been held in Lancaster, (Pa.) and a subsequent one in Berkshire county, which resolved, among other things, that Bible, and Missionary, and Tract Societies, Theological Seminaries, Sabbath School Unions, &c. are *works of supererogation*, and dangerous to the liberties of the country; and that they will support no minister who is a supporter of these institutions, or who aids in the distribution of religious newspapers or magazines."

Now, a little further information on this subject might be very useful. Would some of the Pennsylvania editors tell us whether the leading men of these meetings are men distinguished for their piety, or men who *go to church on the forenoon of a Sabbath, and devote the afternoon to pastimes and amusements*, they would do the public an essential service; and yet, one can scarcely fail to infer the character of the men from the nature of their proceedings, especially if he knows the state of society in those places. "Why do the heathen rage, and the people imagine a vain thing?"

A Truth to be remembered.—The editor of the Connecticut Observer says—

"To us it seems an undoubted truth, that unless benevolent associations succeed in their efforts to extend the influence of the gospel throughout the land, our country is lost. We wish this truth was written on the door-posts of every habitation in the United States, and would ring so loudly in the ears of every christian and patriot, when the claims of these societies are presented, as to drown the clamorous voice of avarice—too often named prudent provision for one's own household."

An excellent wish. Would that it might soon be realised. But—alas, for the idolatry of covetousness!

Physicians of Oneida Co.—At the meeting of the Oneida County Medical Society, in this village, on the 7th inst., the "evils resulting from the unnecessary and imprudent use of ardent spirits," were unanimously set forth by an address, accompanied with resolutions in favour of temperance. They shall appear in our next.

Authors are not good Judges of their own Performances.—This is a long established maxim among literary men. Even Milton was known to prefer "Paradise Regained," to "Paradise Lost." Our respected correspondent ——, therefore, will not think hard of us, if we decline publishing his article, even after a second presentation, through the medium of another journal. He has the same interest in the good cause that we have, and will not doubt the ingenuousness of our motives, or the kindness of our intentions.

The Oneida Presbytery meet in the second presbyterian church in this village to-morrow. The installation of Dr. Lansing takes place in the evening, precisely at half past 6 o'clock. Mr. Aikin is expected to preach the sermon. As the evenings at this season of the year are short, it is exceedingly desirable that the audience assemble at the hour.

The following resolution, recently passed at one of the public meetings in this country, contains a truth which is fully substantiated by facts:—

"*Resolved*, That this meeting regard systematic, decisive efforts to promote the cause of foreign missions, as having the happiest bearing on the prospects of the churches at home."

Visits of Mercy.—We perceive by an advertisement in the Philadelphian, that the journals of Rev. Dr. E. S. Ely have just been published in two volumes, under this title, embellished "with an elegant portrait of the author."

Columbian Star.—This paper has now assumed the shape of royal octavo; it is executed with neatness, and has more of a literary aspect than formerly. Will it, therefore, be the more *useful*, as a *religious* paper, intended for general circulation?

To our Subscribers.—In forwarding our bills to subscribers the other day, we mentioned that monies *paid seasonably to agents*, would be considered as payment in advance. Persons who have thus made payments, will of course pay no attention to the bills which they may have since received. Agents, also, are desired to *forward* their collections with as little delay as possible.

For the Western Recorder.

ONONDAGA BIBLE SOCIETY.

A special meeting of the Onondaga County Bible Society, was held in Syracuse, on Wednesday the 8th inst. After the agent had stated the object of the meeting, the following resolutions, accompanied with animating addresses, were unanimously passed:—

1. *Resolved*, That we cordially approve the late resolve of the American Bible Society, to furnish every destitute family in the United States with the scriptures, within two years.

2. *Resolved*, That this Auxiliary, relying on Divine Providence, agree to pay the American Bible Society, $2000 per year, for two years, towards helping it to redeem its generous and glorious pledge.

3. *Resolved*, That the towns in the county be respectfully invited, and by all the importance of the object, earnestly intreated, to contribute the following proportions of the above two thousand dollars per year, viz:—

Manlius,	$260	Fabius,	$100
Pompey,	200	Clay,	20
Otisco,	180	Lysander,	50
Cicero,	60	Salina.	200
Tully,	30	Marcellus,	250
Spafford,	25	Camillus & Van Buren	75
Onondaga,	200		
Elbridge,	250	LaFayette,	100

4. *Resolved*, That the above be published in the Western Recorder, Christian Journal, and Baptist Register, in Utica.

Attest, W. THACHER, *Secretary.*

For the Western Recorder.

LEYDEN TEMPERANCE SOCIETY.

LEWIS COUNTY.

Agreeably to previous notice, a meeting was holden at the presbyterian meeting-house in this town, on the 4th inst. for the purpose of forming an Association for the Promotion of Temperance. After an appropriate address by Elder Chancellor Hartshorn, a constitution was presented and read, with forty five names affixed to it. Fifteen more were then added; and the meeting proceeded to form a Society on the principle of entire abstinence from ardent spirits, except as a medicine.

Officers.

Rev. REUEL KIMBALL, *President.*
Elder Chancellor Hartshorn, *Vice-Pres't.*
Reuel Kimball, Jun. *Secretary.*
Dea. Timothy Stone, Halsey Miller, Calvin B. Gay, Jonathan Hall, *Directors.*

REUEL KIMBALL, JUN. *Sec'ry.*
Leyden, July 6. 1829.

Several communications are necessarily deferred till next week. Also, notices of pamphlets.

POLITICAL.

FOREIGN.

An arrival at New York has brought London dates to the 1st of June.

The falling off of the British revenue continues to an alarming extent. The receipts from the 5th of April to the 23d of May, were £330,000 less than during the same period last year.

A letter from the clothing districts of Yorkshire, represents some of the greatest houses as breaking up and terminating their business.

Birmingham is beginning to feel the horrors of the evil times. Most respectable houses are actually idle for want of orders. The workmen they have hitherto employed, are either in half employ or have been discharged. Money transactions are becoming more and more difficult of adjustment; and what is more appalling, things are not only getting worse every day, but there seems no prospect, remote or near, of a change for the better.—*Birmingham Jour.*

The Dublin Evening Post states that there is very little doubt of the re-election of Mr. O'Connell.

Capt. Ross had left Woolwich in his steam-vessel, the Victory, with which he is about once more to attempt the discovery of the northwest passage; but in this instance, it is said, the expedition is equipped entirely at his own expense. The steam power employed in the Victory is on a wholly new principle, being so constructed as to combine every advantage of steam power, with perfect capability as a sailing vessel. The boilers used occupy so small a space that they are fixed between the engines; the consumption of fuel is one half, and the weight of the engines only one fourth of those generally in use.

It is stated that the Pope has decided upon granting permission to the Roman catholic clergy to marry.

London, May 30.—The French papers contain intelligence from Jassy to the 9th, and Constantinople to the 3d inst. which shows, on the one hand, that severe conflicts have taken place on the banks of the Danube, in which the Turks have fought with unparalleled valour and enthusiasm, and it may be fairly inferred with unexpected success; and on the other, that the efforts of the Russians to blockade the Dardanelles strictly have failed, and that a sufficient number of vessels, of different nations, had arrived, to relieve the scarcity felt for a short period in the capital. In Bulgaria, however, the want of corn continued, but chiefly because it had been collected for the use of the army, whose subsistence was secured, however the inhabitants of the province might suffer from the extremities of famine. It was believed at Constantinople that the Russians had experienced repeated defeats in Asia, and that the whole Parhalik had been wrested from their hands. The report of separate negociations between the two belligerents is not even mentioned in these advices. Some of the fortified posts occupied by the Russians, between Varna and the Danube, and securing their line of communication, are stated to be taken by the Turks.

Letters from Constantinople, of May 2, say it is firmly believed that the Russians project a landing on the Asiatic coast of the Black Sea, and that the attack on Sizepoli was only contrived as a mask to this vast enterprise.

London, May 31.—Accounts from the seat of war in the east, mention the probability of a desperate attempt being about to be made by the Russians against the heart of the Ottoman empire. It is said that the Russian generals are determined to transfer the seat of war to the very gates of Constantinople, by means of a descent in Natolia. It is added, that the Porte was making the greatest efforts to disconcert this plan, and, among the rest, was straining every nerve to equip a fleet capable of coping with that of the enemy in the Black Sea. We are also told that the Russian fleet in the Archipelago is to co-operate in the execution of this project, by making its way through the Dardanelles, as well as the Bosphorus, into the Euxine.

Rome, May 9.—Accounts from Corfu, of the 20th April, say, that letters from Egina state that the Russian squadron has received orders to attempt the passage of the Dardanelles, at a certain fixed time, and that this attempt was to be combined with a movement of the Russian fleet in the Black Sea, to attack Constantinople with a considerable maritime force.

From Canton.—The Providence Patriot has received a Canton paper of the 17th January.

Among other interesting particulars, it contains an account of the apprehending of some of the crew of a Chinese junk, who had murdered twelve Frenchmen, and drove two overboard, near the Ladrone islands. The Frenchmen, it appears, took passage on board the junk, at Cochin-China, for Macoa, with a quantity of merchandise and money, which was shared among the Chinese after the murder. One of the Frenchmen was, it is stated, miraculously preserved, and gave information, by which seventeen of the culprits were discovered, and suffered the punishment their crime merited. The Chinese allowed the residents to witness the trial, which was held in the Conse-house, just in the rear of the factories. It was an interesting scene. The prisoners were brought in small wooden cages. The presiding mandarin or judge was a noble looking man, and the manner in which he discharged the important trust committed to his hands, would have done credit to any judge in our own or any country. He was, as all judges should be, rather inclined to mercy. His presence and noble carriage added to the solemnity of the scene. Seventeen of the culprits were beheaded. They did not exhibit any uneasiness at the execution, but appeared as composed as any of the spectators. It was their belief that they would be back to this country again in 14 or 15 years.

The Havana Expedition.—Mr. Badney, commercial agent, arrived at Wilmington from Havana, which he left on the 13th June, states that this expedition, consisting of 3500 men, was to sail for Campeachy, on the 10th July No hopes were entertained of success, but it was a positive order of the King, that the attempt should be made.

A vessel arrived at New-York, in 18 days from Campeachy, brings information that a force of 4000 regular troops were stationed at that place, which could be increased at short notice by a considerable body of efficient militia. Rumours of the projected expedition from Havana, had been received, but did not cause much alarm.

DOMESTIC.

Fourth of July.—The late anniversary of our national independence was extensively celebrated; but in almost every place from which we have seen accounts, the rain proved a serious annoyance to the public processions and military parades. In many places the day was celebrated by religious exercises, and collections were made for the Colonisation Society. We regret, however, to observe, that it was attended with the usual number of accidents. Among others, we notice the following:—

At Schenectady, a man by the name of Crandall, lost one hand, and was otherwise so seriously injured, as to cause his death a day or two afterwards, by the discharge of a cannon.

The Journal of Commerce gives the following as some of the accidents which occurred in New-York:—

A merchant's apprentice, while firing a small cannon, had his hand badly injured by the wad, and was afterwards carrying it in a sling.

Another lad received the charge in his face. He is disfigured and made blind for the time being, if not for life.

A son of Mr. Lee, in Read-street, had his knee grazed by a pebble fired from a small cannon, and narrowly escaped being badly wounded.

We saw an Irishman, whose hat was perforated, and his head wounded, by a small wad shot from a pistol fired in the park.

A lad was very badly injured by the explosion of a handful of crackers in the pocket of his pantaloons.

A house in Vandewater-street was set on fire by crackers being thrown into the gutter under the eaves, and there exploding.

Dr. Wm. Knap and a Mr. Sharp each lost an arm, at Bainbridge, Chenango co. on the 1st inst. by an explosion, while ramming down the cartridge in a cannon. It had been fired three times, and sufficient care had not been taken in swabbing it. A Mr. Reece was dangerously wounded in the abdomen, by a splinter from the ramrod It was a new cannon, which they were trying, previous to its use on the 4th. The Oxford Republican says, that but a moment before the explosion, Dr. Knap placed himself in front of the cannon with the ramrod against his breast, and in this position attempted to force down the cartridge, which went hard, when his little son took him by the skirt of his coat and pulled him away. Thus was his life providentially saved, although he parted with a limb.

Steam-Boat Disaster.—The boiler of the steam-boat Kenawha exploded near Louisville, on the Ohio, on the 24th ult. Four persons were killed; four others died of their scalds and wounds within two days; and four others were dangerously, and eleven slightly injured. The boiler was of the high-pressure kind; and the explosion was caused by the sudden introduction of cold water, when the boat was getting under way, after landing and receiving passengers.

Hail Storms.—On the 3d inst. the towns of Wilton, Moreau, Ballston, Clifton, and Halfmoon, Saratoga county, experienced a severe hail storm, which did much damage to the corn and other vegetables. The hail in some places, near the houses and fences, was a foot deep on the morning of the 4th. Fortunately, there was but little wind.

On the same day, a hail storm passed over the towns of Montgomery, Norwich, and part of the towns of Blandford, Westfield and South-Hampton, Mass. cutting down rye, corn, fruit, &c. in its course. In many places the hail was two days afterwards three or four inches deep, and in the hollows more than one foot in depth.

Another Warning.—A man by the name of *Hartshorn*, was committed to jail last week, for having killed a negro man by the name of *Jack.* The particulars as we have learned were these:—Hartshorn was employed in one of the works at Salina as a salt-boiler, and had engaged the negro to wheel into his works a quantity of wood, for which he paid him whiskey in whole or in part. H. then went away for a short time, and on his return, finding the negro had not wheeled the wood, he went in search of him, and found him in one of the adjoining works, overcome with the effects of the whiskey. In this situation H. reproached him for not doing as he agreed, and said he would whip him, or words to that effect. This produced insulting language from the negro; when H. seized a handspike and struck him over the head, and then returned to his work. The negro remained in this situation till the next morning, when it was discovered that his skull was broken. Medical aid, we understand, was obtained, but he died early in the morning. The coroner's jury, which sat upon the body, returned a verdict that he came to his death by a blow at the hand of Hartshorn.—*Syracuse Gaz.*

Commodore Porter.—News has been received at New-Orleans, of an attempt to assassinate this celebrated officer. He had been ordered to the city of Mexico, and on his way thither, in company with a gentleman from New York and attended by two servants, when about forty leagues from Vera-Cruz, he was attacked by nine horsemen. Two of them had advanced to within a short distance of him, when he turned and discovered their intention. He instantly wheeled and shot one of them, who turned out to be their leader, and then drew his sword and struck off the hand of the other, who had engaged him. The rest, seeing their leader fall, fled. The chief of the band, it is said, is the very man from whom the Commodore procured horses for the journey.

Monument to Mr. Ashmun.—The American Colonisation Society have resolved that a monument, with a suitable inscription, be erected over the grave of their late agent, Mr. Ashmun, who died at New-Haven, Con. The monument upon the grave is to be constructed of red sandstone, and fashioned according to a model recently sent from Italy to Professor Silliman. The model is from the tomb of Scipio, an ancient monument still in perfection at Rome. A monument, also, is to be erected to his memory in Liberia.

The Earl of Dartmouth.—The ship Cambria, from London, has brought out a full length portrait of William, 2d Earl of Dartmouth, the founder of Dartmouth College, at Hanover, N. H. This splendid painting has been presented to that institution by a grandson of the noble Earl, and at the request of the Corporation, graced their banqueting-room on Saturday, as the representation of one who was an early friend to our country, and is worthy to be remembered on its proudest anniversary. We understand that the cost was 200 guineas.—*N. Y. Jour. Com.*

Oneida Indians.—It was mentioned last week, that about 140 of these people had left their homes, for Green-Bay, having sold their lands to the state. Out of this number, 110 arrived at Buffalo, (the rest having returned home), and left there for Green-Bay, on the 4th, in the schr. Commerce. They are under the guidance of Eli Savage, of Oneida county.

Wool.—Large quantities of grade and full blood wool, from this county, Berkshire, &c. have been sold to the manufacturers within a few weeks; but we have not been able to obtain so accurate information respecting prices as we could wish. Some has been sold as low as 25 cents, and we have seen one lot which brought 43 cents. We believe that the greater part has been sold for from 30 to 35 cents; the average does not probably exceed 32 or 33 cents. The fleeces may have averaged between 90 or 100 cents.—*Hampshire Mass. Gaz.*

Murder most Foul.—A week or two since, (says the Claiborne, Alabama, Herald), we are informed by a gentleman of undoubted veracity, a man, while on his knees at evening prayer in his own house, was shot through the heart by some unknown assassin, and immediately expired. This circumstance took place in Marengo county; and we understand that several persons have been arrested and committed on suspicion of having been concerned in this horrid transaction.

Shocking.—Mr. Jonathan Frary, of Hudson, came to his death, on the 3d inst. in a most shocking manner. He was preparing a soda water fountain, which becoming too highly charged with gas, the stop-cock flew off and struck him in the forehead, tore off a part of his scull, and scattered his brains about the room. He died almost instantly.

Paterson Bank.—The Chancellor of New-Jersey has granted an injunction to restrain the Paterson Bank and its officers from exercising any corporate privileges; and has appointed Elias Van Arsdale and Aaron S. Pennington, receivers for the creditors and stockholders of that bank.

A good Example.—The Westchester Herald, of 30th June, says—"It was observed that no scarfs were given at the funeral of the late Gov. Jay. We have since understood, that Mr. Jay in his will expressly desired, that no scarfs or rings might be given on the occasion; but in lieu thereof, bequeathed two hundred dollars to such poor and deserving widows and orphans in the town of Bedford, as his children might select."

Payment on the U. States Loan.—Six millions of the loan of 1814, were paid at the several loan offices on the 1st inst. Upwards of three millions were paid in Philadelphia, and one and a half millions in Boston. The residue, or the principal part of it, was probably paid in New-York.

The Plymouth Woollen Factory.—The Boston Courier says that this factory, with all its machinery, was sold at auction on the 30th ult. for four thousand dollars! The cost, a few years since, was about $30,000.

A Reward offered.—A reward of $5 is offered by a gentleman in Newburgh, through the columns of the Newburgh Gazette, to the lady who will wear the smallest hat in church for the next six months. The object is laudable.

The Chancellor has appointed John Sudam, Esq. of Kingston, Ulster county, receiver for the Middle District Bank, at Poughkeepsie.—The appointment of receiver for the Bank of Columbia, at Hudson, is not yet made. Several nominations have been made to the Chancellor, and much anxiety is manifested by the stockholders on the subject.

The Boston Gazette mentions an instance of recent occurrence in that city, of a father's imprisoning his own daughter for debt. He was a baker, and had left bread with his child to sell. She paid him forty-two dollars, and was unable to settle for a balance due. The unfeeling father thrust her into prison.

It is computed that upwards of fifteen hundred thousand oranges are gathered every year at St. Augustine. Many of the trees, says Mr. White, (the Florida delegate in Congress), bearing four thousand oranges, are believed to be 120 years old. The lemon, citron, lime and olive, thrive equally well.

At a late session of the supreme court at Cincinnati, there were twenty-six petitions for divorce. Eleven were rejected, five suspended for a year, and ten granted.

The New-York Daily Advertiser, in speaking of the importation of brandy, has the following remark:—"The importation of the first five months in 1828, was 6815 pipes, and for the same number of months in 1829, only 1714, being 5101 pipes less."

Letters have been received in Norfolk, from the U. S. ship Guerriere, which state that the small-pox was very prevalent on board that ship, and on board the Hudson, Captain Creighton, while lying at Rio de Janeiro. Midshipmen Levi Lincoln, Jun. son of the Governor of Massachusetts, and Henry Darcantel, of Louisiana, had fallen victims to the above disease.

A correspondent of the New-York Courier says, that the accounts of a collector of the revenue at Washington, are minus $13,000.

DONATIONS TO THE WESTERN EDUCATION SOCIETY.

From March 28, *to June* 23, 1829.

ONEIDA COUNTY.	
Marshall—Collection in church, $2.89: David Barton, 3.00: Fem. Aux. Association, by Mrs. Polly Hills, 12.38: By David Barton, agent,	$18 27
Utica—Fem. Aux. Asso. by Mrs. Lem'l Snow, treas'r,	3 41
ONONDAGA COUNTY.	
Pompey—Oran society—Fem. Aux. As. 3.12: Articles, 3.50: By Mrs. C. Hart,	3 12
Lysander—Fem. Aux. Asso. by Mrs. D. S. Chapin,	4 00
CAYUGA COUNTY.	
Genoa—Rev. Seth Smith,	5 00
Aurora—Rev. B. N. Nichols, 3.00: Edwin Stevens, 5.00: Dea. Simeon Benedict, 1.00: Mrs. Gaylord, 50 cts.: Miss B. Gaylord, 25 cts.	9 75
Locke—East society—Fem. Aux. Asso. by Mrs. Charles Johnson,	2 00
Moravia—Elias Rogers,	2 00
Milan—Mrs. Cyrus Hudson,	3 00
Owasco—Rev. Coonrad Ten Eyck,	5 00
CORTLAND COUNTY.	
Homer—By Rev. John Keep,	44 48
BROOME COUNTY.	
Binghamton—Cash, by Rev. E. D. Wells,	4 00
CHENANGO COUNTY.	
Guilford—Cash,	1 62
Coventry—2d church, by Rev. Mr. Wells,	25
SENECA COUNTY.	
Fayette—Fem. Aux. Asso. by Miss R. Halsey, 2.00: Articles, 2.13,	2 00
MONROE COUNTY.	
Pittsford—Joshua Linnell,	3 00
STEUBEN COUNTY.	
Presbytery of Bath, by Rev. Eleazer Lathrop, treas'r,	14 41
Pultney—Fem. Aux. Asso. 1.00: Articles, 31.87: By James Cooley, agent,	1 00
OSWEGO COUNTY.	
Oswego Village—Fem. Aux. Asso. by Rev. James Abell,	10 00
Hannibalville—Fem. Benev. Soc. articles, not estimated.	
TIOGA COUNTY.	
Owego—Rev. Aaron Putnam,	10 00
JEFFERSON COUNTY.	
Smithville—Rodney Burt, 1.00: Dea. T. T. French, 1.00: John Morris, 1.00: Jos. Withington, 50 cts.: Anson Morris, 50 cts.: By O. Stone,	4 00
ST. LAWRENCE COUNTY.	
Governeur—Fem. Aux. Asso. by Rev. R. C. Hand,	4 00
LIVINGSTON COUNTY.	
Mount-Morris—Fem. Aux. Associa. by Mrs. O. Stanley,	7 00
Amount of cash,	$161 31
Amount of articles,	37 50
Total amount,	$198 81

A true copy from the Treasurer's book.

JAMES EELLS, *Cor. Sec. W. E. S.*
Westmoreland, July 9, 1829.

Some articles have been received since the 23d of June, which had been forwarded some time previous; and others since contributed will not be publicly acknowledged, till they shall have been duly entered on the Treasurer's book, and regularly reported by him at the next quarterly meeting of the Directors.

MARRIED,

In Floyd, on the 30th ult. by Rev. Mr. Burritt, Dr. *James Kennedy*, of Sullivan, Madison county, to Mrs. *Catharine Brush*, of Verona.

At Amherst, Mass. on the 23d ult. by Rev. Nathan Perkins, Rev. *Robert B. Campfield*, of Philadelphia, to Miss *Harriet Seymour Perkins*, daughter of Rev. Mr. Perkins.

DEATHS.

In this village, on the 8th inst. Mr. *Alfred Rounds*, aged 44.

At Scott, Cortland co. N. Y. on the 20th ult. Mrs. *Abigail Alexander*, wife of Rev. John Alexander, of that place, aged 37. Mrs. A. possessed a mild and amiable disposition, and an affable familiarity of deportment, which gave her easy access to every heart; but a distinguishing characteristic, was her constant, fervent devotion to the cause of Christ, with her unremitted and energetic efforts to promote its prosperity. She had been, for about fifteen years, a support and ornament of the church, and her zeal for its advancement, seemed to swallow up every other consideration. Private care or personal enjoyment, were not, with her, to be bro't in competition with the glory of God, or the salvation of souls. Though possessing a feeble constitution, and that much debilitated by repeated sickness, she endured pain with fortitude, encountered difficulties with perseverance; submitted to hardships and privations with patience, and even with cheerfulness; that she might strengthen the hands of the ambassador of Christ, and efficiently co-operate with him, in promoting the important objects of his commission. In her life, she exhibited an example of humble zeal; in her death, of glorious triumph. "Precious, in the sight of the Lord, is the death of his saints."—*Communicated.*

In Norfolk, St. Lawrence co. on the 23d May, *Charles R. Hall*, eldest son of Mr. Erastus Hall, aged 21.

In Onondaga, on the 1st inst. suddenly, Mrs. *Jerusha Webb*, wife of Mr. Judson Webb, formerly of Lansingburgh, aged 49.

In Syracuse, on the 2d inst. Mrs. *Mary Calvin*, aged 73.

At Pensacola, Lieut. *James C. Boughan*, of the United States schooner Grampus. Also, nine of her crew.

In Limingston, Maine, Mrs. *Mary Howe*, aged 103 years. She has left a husband a few weeks younger than herself, with whom she had lived in the married state about 84 years.

In Hartford, Conn. Deacon *Ephraim Robbins*, aged 77; a venerable member of the baptist church in that city.

New Agents for the Recorder.

Dr. William S. Paddock, *Massena.*
Samuel H. Dearborn, *Waddington.*
Dea. Joseph Martin, *Columbia Village.*
Rev. Mr. Taylor, *Morristown.*

BOARDING.

THE Subscriber, having fitted up the house, No. 139, Genesee street, next door to Peale's Museum, is prepared to accommodate LADIES, GENTLEMEN, and FAMILIES, either with transient or permanent Boarding. The house is situated in a central and beautiful part of the town, at a convenient distance from the canal and stage offices; and no effort shall be wanting on the part of the Subscriber, to provide good entertainment for his guests. E. WOODWORTH.

REFERENCES—Rev. S. C. Aikin, Rev. D. C. Lansing, Mr. Spencer Kellogg, Mr. A. Seymour, Dr. T. Pomeroy. *Utica, July* 13, 1829. 28w4

HENRY'S COMMENTARY, VOL. 3.

HASTINGS & TRACY have just received the 3d volume of Henry's Commentary, which the Subscribers are requested to call and receive. The 2d volume is also ready for subscribers and others.

Utica, July 14, 1829.

NEW BOOKS.

HASTINGS & TRACY have just received, Specimens of American Poetry, with critical and biographical notices, in 3 vols. by Samuel Kettell: The Garland of Flora: Memoirs of a New-England Village Choir: Natural History, by Mrs. Mary Trimmer: Mary's Journey, a German Tale: Faber's Difficulties of Romanism. *July* 14, 1829.

CITIZENS' SIX DAY PACKET BOAT COMPANY.

THE Public are respectfully informed that the following Boats in this line have been recently put in operation:—

The CONGRESS, Aaron Freeman, Master.
CONSTITUTION, Wm. DeForest, "
CITIZEN, Theron T. Pond, "

One of which Boats will leave Utica for Schenectady, for the present, on Monday, Tuesday, Wednesday, Thursday and Friday, at 9 o'clock, A. M.; and on Friday evening at 7 o'clock.

Returning, will leave Schenectady for Utica on Monday at 9 o'clock, A. M. and at half past 1 o'clock, P. M.; and on Tuesday, Wednesday, Thursday and Friday, at half past 1 o'clock, P. M.

These Boats are new, light, and substantially built; and are calculated to perform the trip in less than the usual time. It is therefore hoped they may receive a share of public patronage. *June* 30, 1829. 26w3

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

BLACK COTEPALA.

FIGURED & Plain: Also, MILITARY SCARFS, just received and for sale at No. 62, Genesee st. by SHEARMAN & THOMSON.

June 30, 1829. 26w2

TEN DOLLARS REWARD.

LOST, on the 26th inst. on the road between Fort-Plain and Utica, a Wallet, containing $125, in bills of the United States Bank. Whoever has found the same, and will leave it at the Bookstore of HASTINGS & TRACY, Utica, shall receive the above reward. It was lost by a young man on his way to Ohio, and constituted his whole property. MILES BEEBE.

June 30, 1829. 26w3

THE NEW SYSTEM OF MUSICAL EDUCATION, *of which his Britannic Majesty George IV. is now Patron.*

MR. BROWNE, Professor of the Logierian System of Musical Education, as adopted by many hundred Professors of the most scientific acquirements, in Great-Britain, Ireland, France, Spain, East and West-Indies, Africa, &c. and recently introduced into Germany, under the immediate patronage of his majesty the King of Prussia, and established by *law* in the Prussian States, after the most deliberate and accurate research of the *Diplomatic Professors*, Doctors, and Bachelors of Music, into its scientific principles, as the criterion in their *Colleges, Seminaries*, and *Academies*—Begs leave to acquaint the Ladies of Utica and the neighbouring towns, that he will soon open a class of Pupils on the same principles; having instructed in his *Boston* Musical Academy, for nearly three years, with decided approbation, upwards of two hundred ladies of the first respectability. This system, in its lectures, combines every branch of music, as illustrative of a national science, with the most perfect system of executing on the PIANO FORTE, ORGAN, &c.

N. B.—A number of the best London *Piano Fortes, Violins, Flutes, Music*, &c. for sale, at unusually low prices. Ladies will be pleased to send their commands to Mr and Mrs BROWNE, at Dr Pomeroy's New Brick Building, Fayette street, Utica.

June 16, 1829. 24

CITY-HOTEL, SCHENECTADY.

(*PIONEER HOUSE.*)

THIS Establishment has lately been built and finished in the first style, and is probably furnished inferior to none in the state. The Subscriber is determined to keep the Establishment in such style, as to merit a share of public patronage. Parties of pleasure can be accommodated with private rooms, if desired.

CYRUS GRANNIS.

Schenectady, June 13, 1829. 24w6

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs*, &c. Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

POETRY AND MUSIC.

NATURE'S FAREWELL.

BY MRS. HEMANS.

"The beautiful is vanished, and returns not."
Coleridge's Wallenstein.

A YOUTH rode forth from his childhood's home,
Through the crowded paths of the world to roam;
And the green leaves whisper'd, as he pass'd,
"Wherefore, thou dreamer, away so fast?

"Knewest thou with what thou art parting here,
Long would'st thou linger in doubt and fear;
Thy heart's free laughter, thy sunny hours,
Thou hast left in our shades with the spring's wild flowers.

"Under the arch by our mingling made,
Thou and thy brother have gaily play'd:
Ye may meet again where ye rov'd of yore,
But as ye have met there—oh! never more!"

On rode the youth; and the boughs among,
Thus the wild birds o'er his pathway sung:—
"Wherefore so fast into life away?
Thou art leaving for ever thy joy in our lay!

"Thou may'st come to the summer woods again,
And thy heart have no echo to meet this strain;
Afar from the foliage its love will dwell,
A change must pass o'er thee! Farewell! farewell!"

On rode the youth; and the founts and streams
Thus mingled a voice with his joyous dreams:—
"We have been thy playmates through many a day;
Wherefore thus leave us? Oh! yet delay!

"Listen but once to the sound of our mirth;
For thee 'tis a melody passing from earth!
Never again wilt thou find in its flow,
The peace it could once on thy heart bestow.

"Thou wilt visit the scene of thy childhood's glee,
With the breath of the world on thy spirit free;
Passion and sorrow its depths will have stirr'd,
And the singing of waters be vainly heard.

"Thou wilt bear in our gladsome laugh no part;
What should it do for a burning heart?
Thou wilt bring to the banks of our freshest rill,
Thirst which no fountain on earth can fill.

"Farewell! When thou comest again to thine own,
Thou wilt miss from our music its loveliest tone!
Mournfully true is the tale we tell;
Yet on, fiery dreamer! Farewell! farewell!"

And a something of gloom on his spirit weigh'd,
As he caught the last sounds of his native shade:
But he knew not, till many a bright spell had broke,
How deep were the oracles nature spoke.

A teacher of much respectability, who is perplexed about some special matters of propriety in execution, on account of the great diversity of practice which prevails, has sent us a few queries relating to the subject which he wishes us to answer. To encourage such inquiries, as calculated in their nature to lead to improvement, we will venture to state our own views, without making the least pretensions to infallibility.

Query 1. In rehearsing "Nativity Anthem," I find that at the close, the preposition "*towards*," is divided in the quarto books of the 6th edition of Musica Sacra, while in the octavo copies of the same edition, it is not divided.—Which are correct?

Answer. The octavos.

2d. How should the letter *a* be pronounced in the word *amen;* in such prepositions as *above, among;* in such verbs as *awake, arise, adore?*

Answer. The sound required is that which forms a medium between the ones heard in *ah* and *eh*. The sound generally in use is quite too broad.

3d. In the tune *Salvation*, should the passage, "The spacious earth around," be sung slower, and with more emphasis, than other passages?

Answer. We think not. The rhythm is injured by such a practice; nor is the sentiment of such relative importance, as by any means to require it. The phrase of the music merely by being in "*Tasto-Solo,*" is sufficiently emphatic.

Most teachers, we believe, execute this piece in too rapid a manner. The enunciation, with the exception of a part of the 2d stanza, should be distinct and powerful—not hurried. The last stanza, however, must be quicker than the first. Hence the first stanza must be regulated with a great deal of care; as also the last two lines of the second stanza.

Inquiries of the above nature will always receive prompt attention. Whether the answers will always be satisfactory, is more than we can presume to promise.

MISCELLANEOUS.

JURE DIVINO.

"One disputed point is, the *constitution of the christian ministry*, whether it is of *divine appointment*. Is this "left free by the church to the exercises of individual judgment?" On the contrary, she declares, that "*God* by his *Providence*, and by his *Holy Spirit*, appointed divers orders of ministers," those which she has received "in the church."

Now we do not undertake to say, that there are no clergymen of our church who deny that the constitution of the christian ministry, (and in the three orders of bishops, presbyters and deacons), is of divine appointment; but we certainly do not know any such. For ourselves, we all maintain, without any hesitation, the affirmative of this question; neither do we see how any man can doubt it, who admits the fact, that our Lord or his Apostles instituted this ministry, and the *doctrine* that they were divinely commissioned or inspired for the purpose. In truth, this is not the disputed point among Churchmen. The disputed points may be resolved into the *inferences* that are to be deduced from the above principle. The disputed points; whether this *divinely appointed constitution is to be perpetuated under all circumstances;* whether *the want of it so affects the society wanting it, as to destroy its just claims to a christian church;* whether the *validity of the sacraments depends* upon their being administered by persons *authorised through this original constitution*, so that without it there are no sacraments; these and other subjects of the same kind are disputed points among Churchmen. The *distinctive* principle of our church, with respect to this subject, is, the *divine constitution of the christian ministry in the above stated three orders.* On the other positions, every Churchman is at liberty to maintain his own views. "There is, indeed," says Dr. Bowden, "a difference of opinion among Episcopalians, with respect to the *consequences* of this principle," (that which maintains episcopacy upon the ground of apostolical and divine right); "but—this does not affect the principle." Letters to Dr. Miller, let. xvii, vol. ii, p. 131. And again: "Upon this point," (the want of episcopal orders rendering a church only *irregular* and *unsound*, but not invalidating her ministry), "unanimity among Episcopalians cannot reasonably be expected." p. 35. The author of the Vindication is mistaken then in mentioning this as a "disputed point."

The declarations of several other distinguished prelates of the English church, and that of Bishop White of our own, might be quoted to the same effect.—*Account of Clerical Association.*

QUEEN MARY'S DAYS.

I wish, further, to call your attention and that of your readers to the fact, that whilst during the last four years of "Queen Mary's days," as is stated by Lord Burleigh, two hundred and eighty-eight persons were burnt alive, above double that number of his present majesty's subjects, helpless, unoffending Hindoo females, are burnt alive every year in open day, under the eye of a protestant government, who are prohibited from interfering to prevent these murders!!! It is too much to call upon us to weep over inhumanities, perpetrated under a false principle of religion hundreds of years ago, and now brought forward for sinister purposes, while every day's revolving sun attests two victims, at least, and these women, offered on burning altars, which though raised by brahminical avarice, are protected by the banners of protestant England!! What eye is moistened with tears on account of these barbarities? What heart aches with these oft-told tales of Indo-British sacrifices? What arm has yet been effectually stretched forth to rescue these harmless, helpless victims? Shall posterity bring this subject forth as the specimens of the doings of "George the Fourth's Days?" Cannot human sacrifice in his majesty's dominions be prevented? Mr. Poynder has proved that it can. To continue, therefore, to countenance it, involves the whole nation in crime. I submit that it is the imperative duty of all Britain, protestant and catholic, merging all differences of sect, to petition Parliament for the suppression of these direful outrages. If our sensibilities were as great on behalf of afflicted humanity, as they are to perpetuate antiquated prejudices, or to remove evils affecting our individual interests, the country would have long since united to petition the Legislature: Parliament would have responded to the voice of the people, and the blood of avenging thousands would not, as now, be crying to heaven against us.—*London World.*

FULGENTIO.

Bedell was in the habit of repeating a passage of a sermon which he had heard Fulgentio preach at Venice, on this text, "Have ye not read?" The divine told his audience, that if Christ were now to ask them that question, all the answer they could make would be, "No Lord! we are not suffered to do so!" On which he zealously descanted on the restraint put on the use of scripture by the Romanists.

This Fulgentio was a Minorite friar, and the intimate friend of Father Paul. He preached in so enlightened and scriptural a manner, that Pope Paul the Fifth is reported to have said of his discourses, "He has indeed some good sermons, but bad ones withal; he stands too much upon scripture, which is a book that if any man will keep close to, he will quite ruin the catholic faith." On one occasion, when preaching on Pilate's question, "What is truth?" he told his audience that he had been long searching for it, and had at last found it. "Here it is in my hand!" He held up a New Testament; but as soon as the people had seen it, he returned it to his pocket, observing drily, "The book is prohibited." He took part in the Venetian controversy against the Pontiff, but was induced by the Nuncio to visit Rome, on promise of safe conduct. He was at first received with favour, and even with festivity; but his entertainers finished their kindness by burning him alive!—*Christian Guardian.*

How to restore a fallen Brother.—Thou art in the boat. He has fallen overboard into the water, therefore don't push him with the oar, for he will only go farther from thee, or sink to rise no more; rather sail round him, enclose him in the gospel net, or take him up in thy hands, and lift him into the boat, and speak kindly and comfortably to him, and remember that by doing so thou shalt "hide a multitude of sins."

How to destroy a weak Brother, a Backslider, an ignorant or dissatisfied Member. Look shy at him; speak harshly and unkindly; accuse, blame, criminate, and threaten. Speak ill of him in his absence. Lose sight of all his excellencies, and magnify his faults.

LITERARY AND SCIENTIFIC.

PROTECTION AGAINST LIGHTNING.

In case a thunder storm were to happen while a person is in the house, not furnished with a proper conductor, it is advisable not to stand near places where there any metal, as chimneys, gilt frames, iron casements, or the like; but to go into the middle of a room and endeavour to stand or sit upon the best non-conductor that can be found at hand, as an old chair, stool, &c. It is still safer to bring two or three mattresses or beds into the middle of the room, and folding them up double, put the chair upon them; for they not being such good conductors as the walls, the lightning will not choose an interrupted course through the air of the room and the bedding, when it can go through a continued and better conductor—the wall. The place of most absolute safety is the cellar, and particularly the middle of it; for when a person is lower than the surface of the earth, the lightning must strike the surface of the earth before it can possibly reach him. But when it can be had, a hammock or swinging bed, suspended by silk cords equally distant from the walls on every side, and from the ceiling above and below, affords the safest situation a person can have in any room whatever, and what, indeed may be considered quite free from danger of any stroke of lightning. If a storm happens whilst a person is in the open fields, and far from any building, the best thing he can do is to retire within a small distance of the highest tree or trees he can get at; he must by no means go quite near them, but should stop at about fifteen or twenty feet from their outward branches; for if the lightning should fall thereabout, it will very probably strike the trees; and should a tree be split, he is safe enough at that distance from it; besides from repeated observations, it has been ascertained, that the lightning by no means descends in one undivided track, but bodies of various kinds conduct their share of it at the same time, in proportion to their quantity of conducting power.

DIVISION OF LABOUR IN THE EAST.

The division of labour is here (Ceylon) carried almost to infinity; there is no such thing as a "servant of all work;" your dressing boy will not light or extinguish your lamp; nor will your palanquin bearer hold the reins of your horse; or if he does, he will be sure to let them go; nor will your cook clean his own utensils; nor will any of these do the work of a cooley or porter. The poorest female in the Bazaar cannot wash or mend her own clothes; she must employ the washerman and tailor. No man must shave his own beard, for that would be an infringement of the barber's prerogative; and the man who supplies you with milk, cannot supply you with butter, for these are two distinct offices, that must on no account be confounded. So, again, your butler must have his *maley*, your housekeeper his grass-cutter, your gardener his water-drawer, your washerman his ironing-man; and if a carpenter or a lock-smith comes to do a job at your house, each is accompanied by a boy or cooley to assist him. At the Indian presidencies, are several other ramifications and subdivisions among these menials. Now, however gratifying it may be to a man's vanity to have a number of domestics and others at his command, the worst of it is, that all these people must be paid; and withal we are not half so well served as in England by a quarter of the number of people.—*Letters from an Eastern Colony.*

"HUSKS WHICH THE SWINE DID EAT."

Among the herds of swine which beset almost every door in the upper town, we saw several feeding upon the *keratia*. These are in all probability the husks mentioned in the parable of the prodigal son. The name, *keration*, or little horn, was probably derived from its pointed extremity. (See Robinson's Lexicon, p. 371.) The modern Greeks still call it by its ancient name. In Syria and Russia, it is translated by Arabic and Russian words of similar signification, and which are in like manner applied to the fruit in question. It has a general resemblance to the bean; the seeds being small, and the pod, which is the most esteemed, being of a tamarind colour, and sweetish taste. It is kept for sale in all parts of the Levant, and is frequently eaten by poor people, though the more appropriate food of animals. It is sometimes spoken of as the carob fruit, and in the southern and middle states, a tree much resembling it, though perhaps of a different species, is called "locust and wild honey." It is unnecessary to add that the maize or Indian corn which the word husks suggests to the mind of the American reader of the bible, was wholly unknown in Palestine.—*Mr. Brewer's Jour.*

WORKS OF FICTION.

Fully as I can enter into the beauties of works of fiction, I exceedingly dread their tendency. The utmost caution is requisite in meddling with them. The novelist I unequivocally proscribe, and many of the poets and their poems, which are only nets to catch young minds in the maze of Satan. It is a maxim in regard to books, as well as companions, that what does not *improve*, invariably *injures*. Few things in this world are merely negative and harmless. They either do us good, when sanctified by the Spirit; or they do us harm, by stealing our hearts from God. Even the beauties and wonders of nature, in an unsanctified mind, excite nothing beyond natural affections—pleasure and surprise. If Christ is not sought for in them, we rise no higher than mere tourists, rhymists, and painters. Whether we eat or drink, or travel or read, or converse or philosophise—all, all must be done to the glory of God.—*Rev. Legh Richmond to his Daughter.*

SPOTS ON THE SUN.

In looking through a telescope yesterday, we noticed at least a dozen opaque spots on the sun's disk. They are generally small, and a good deal scattered. It is a curious question, and one which is not fully decided, whether or not these spots have any connexion with the coolness of the season. In some of the coldest summers since the commencement of the present century, similar spots have been observed in considerable numbers, and some of them very large.—*N. Y. Jour. of Com.*

THE LINE SHIP PENNSYLVANIA.

A writer in the Charleston Courier, in correcting some mis-statements concerning this new ship, which have lately gone the rounds in the papers, states the following:—The Pennsylvania is a first class line of battle ship, what seamen call a three-decker. She will carry 120 guns on her three gun decks, and about 20 or 24 carronades upon her spar deck; leaving her gangways and poop unincumbered. As nearly as I could ascertain the dimensions of this ship—for no measuring was allowed when I visited her, but her length and breadth could be nearly come at from those of the house under which she is built—she is about 280 feet upon deck, and 59 or 60 feet upon the beam, and will measure probably about 4000 tons, register tonnage. She will certainly carry long 42-pounders on her lower decks; but it is to be hoped that nothing heavier than long 32's will be thought of for the middle and main decks. On the spar deck, 42-pound carronades will be placed.

SOMETHING NEW.

We give the following as we find it:—

Mr. Brown, of Edinburgh, has satisfied himself, that plants, wood, and even rocks, are composed of congeries of living atoms; that man himself, the food he consumes, the clothes he wears, the buildings that shelter him, the air, perhaps, which he breathes, the dust that flies around his head, the solid earth that lies under his feet, with all the plants and animals that it nourishes, are but so many groups or masses of animated beings; that matter, so far from being inert or dead, is pregnant with unextinguishable life in all its form; that the whole, in short, is literally alive.

Morrison's Chinese Dictionary.—It is a curious fact, stated in a journal published at Canton, that Japanese translators are rendering Dr. Morrison's Chinese Dictionary into the Japanese vernacular dialect. The arrangement of the alphabetical part of the dictionary pleases the natives so much, that it has become fashionable at Nangasaki to write a column of characters, with their definitions, on fans, & present them to friends.

Fire and Smoke.—A wet silk handkerchief, tied without folding over the face, is, it is said, a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs. It has been effectually tried.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$105 00a	Sole, oak tanned, lb	19a22
Pearl	115 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 50a
Alabama	9a11	—— prime	8 00a8 50
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 00a6 22	Havana, white, lb	12a14
Western (canal)	5 87a6 25	—— brown	9a10
Rye flour	3 50a3 62	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a18
Wheat, northern	1 00a1 10	*Tallow,*	
—— western	1 06a1 18	American, lb	6 1-2a7
Rye	68a70	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	35a40	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	8 00a8 50	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or broken	
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee street, have just received a new supply of Books, among which are the following:—

Eaton's Manual of Botany, 5th ed. revised & enlarged.

Justices' Manual, revised, by T. G. Waterman, Esq.

Gregory's Practice of Physic, latest edition.

Kirkham's Grammar, 10th ed. enlarged.—This work has been but little known in this region, but has met with extensive sales where it has been introduced. It has received the unqualified approbation of every teacher who has examined it.

National Orator, consisting of selections adapted for rhetorical recitation, from the parliamentary, forensic, and pulpit eloquence of Great-Britain and America.

Ladies' Lexicon and Parlour Companion.

Legendre's Geometry, revised and altered for the use of the military academy at West-Point.

Scott's Bible, quarto edition: Diamond Bibles & diamond Prayer-Books, elegantly bound: Bickersteth on Prayer: Macbeth on the Sabbath: Hawes' Lectures to Young Men: Christian Spectator, quarterly series, June number: Webster's Dictionary, 4to ed: Cooper's Virgil: Goodrich's Greek Grammar: Beauties of Johnson Blair, Burke, &c: Printer's Guide, &c. &c.

Also, No. 2 of the American Monthly Magazine, of which H. & T. are agents. *June 23, 1829.*

HIGHLY INTERESTING MAP.

A MAP of the Land of Promise and holy City of Jerusalem, with a delineation of the most remarkable events recorded in the Old and New Testaments, a description of the passage of the Israelites from Egypt to the Holy Land, and of the miracles wrought by our Saviour—is now offered to the public. This Map is not designed to give instruction in the present supposed geographical divisions of the country which it represents. There is no correct map of that country in christendom; nor can there be, until the soil is cleared of its hordes of barbarians and banditti. A higher object is sought to be attained, viz. communicating a knowledge of the principal occurrences recorded in sacred history, with such a view of the country as is presented to the mind of the reader of the sacred page. The most important transactions recorded in the Old and New Testaments, are represented on this Map, in the divisions and places where they occurred, in such a pleasing and impressive manner, as to have a lively and lasting effect on the mind. Almost every hill and plain of that country have been rendered interesting to the christian reader, as theatres of transactions of which the records still remain. This Chart is eminently calculated to excite to a more particular study of the sacred oracles; and while it proves interesting to those who are learned in the scriptures, it must prove doubly useful to those who have not attained that knowledge of them which all should possess. Every family should be in possession of a copy of this Map, which will serve them as a text book to the most important events recorded in the Old and New Testaments.

The following named persons, eminent in their stations, have examined this Map, and given it their recommendation, as being worthy of public patronage:—

J. P. Wilson, D D }
Ezra S. Ely, D D }
J. J. Janeway, D D } Pastors of the 1st, 2d, 3d, 4th,
Geo C. Potts, D D } 5th, and 6th Presbyterian
T. H. Skinner, D D } Churches, Philadelphia.
William Neill, D D }
G. T. Bedell, } Rectors of St Andrew's. St John's,
B. Allen, } and St Paul's Churches, Philadelphia.
George Boyd, }
Henry Holcombe, D D Pastor of 1st Baptist Church.
Samuel Helffenstein, Pastor of German Ref. Church, Philadelphia.
J. Brodhead, D D Pastor of Dutch Ref Chh, Phila.
Tho's Sargeant, Minister of Methodist Chh, Do
Fred'k Beasley, D D Provost of University of Pa.
Ashbel Greene, D D late Pres't of Nassau Hall, N J

Many more names of the first respectability could be added; but the above are thought sufficient to excite attention to the work.

An agent is now distributing this Map, well finished, and mounted on rollers, at six dollars per copy. A copy may be seen at the Bookstore of *Hastings & Tracy.*

Utica, May 26, 1829. 21

NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit:—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

Also, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea; east by the outlet of the Lake; south by the lands of Taylor Betts; and west by the lands of Samuel Young; containing about 19 acres.

Terms and conditions of sale made known, by application to THOMAS E CLARK, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*

Dated June 29, 1829. 26w6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE. 93

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May 22, 1829.* 21

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

Utica, July 19, 1828. JOSEPH B. HOYT. 30

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of JOSEPH FROST, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in said county, on the 25th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 5th day of June, 1829. 23w6

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller. M. Hunt, S. D. Dakin, A. G. Danby. *May 5, 1829.*

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, Utica.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March 10, 1829.* 10

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of THOMAS H. WHITTEMORE.

Tho's E. Clark, Att'y. 20m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.